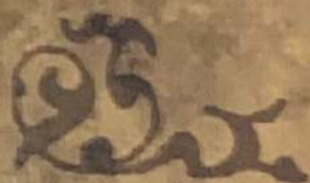
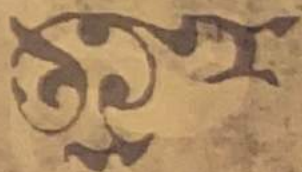


The Muhammad Mawlūd Adab Series



THE RIGHTS OF PARENTS



by *Shaykh* Muhammad Mawlūd

Translation & Commentary by

Rami Nsour al-Idrīsī

The Rights
of Parents

THE MUḤAMMAD MAWLŪD ADAB SERIES

The Rights of Parents

Shaykh Muḥammad Mawlūd

Translation and commentary by

Rami Nsour al-Idrisi



TAYBA FOUNDATION
Freedom Through Education

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To my parents

*Salameh Nsour al-Idrisi
and Marianne Hogan*

*Without them, I could not
be who I am today*

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Foreword



اللهم صل على سيدنا محمد وعلى آله وصحبه

In the Name of Allāh, The Merciful The Compassionate
May Allāh send prayers and peace upon the
Prophet Muḥammad ﷺ, his family and all of his companions

PRAISE BE TO Allāh ﷻ, who ordered us to “worship none other than Him and be dutiful towards parents” (Qur’ān 17:23). May Allāh ﷻ send prayers and peace upon the Prophet Muḥammad ﷺ who said, “The anger of Allāh is in angering the parents and the pleasure of Allāh is in pleasing the parents” (*Tirmidhī*). Through the teachings of Islam, we are taught that we cannot complete our faith until we show proper respect towards our parents. Our relationship with our parents is a type of training that allows us to worship Allāh ﷻ properly. Our parents have given us so much and for that we need to have immense gratitude.

Allāh ﷻ has given a special status to parents and there is a secret in that divine ordainment. That secret can only be found by those who fulfill the rights of parents. Furthermore, we are bound to fulfill the rights of our parents, even if they have fallen short in fulfilling the rights of their children. When the Messenger of Allāh ﷺ was instructing his companions about fulfilling the rights of parents, he was asked, “Even if the parents had oppressed the child?” The Messenger of Allāh

ﷺ responded by saying, “Even if they had oppressed the child, even if they had oppressed the child, even if they had oppressed the child” (*Bayhaqī*). We ask Allāh ﷻ to make us from those who thank Him and thank their parents and thus fulfill the commandment of Allāh ﷻ who said, “Thank Me and your parents” (Qur’ān 31:14).

Respecting and caring for one’s parents (*birr al-walidayn*) is one of the foundational aspects of human society that all major religions and cultures teach. We are witnessing a wholesale breakdown of this respect towards parents. This comes as no surprise to Muslims who were warned by the Prophet Muḥammad ﷺ that at the end of time, there will be much disrespect towards parents. In some societies, people have watched an almost complete deterioration of the tradition of *birr al-walidayn* in just one generation. While we recognize this and other signs of the nearing of the end of time, we are not to fall into a state of despair nor are we to denounce humanity by saying “People are destroyed” as the Ḥadīth forbids us from doing so. Rather, this realization of the current times that we live in should compel us to return to the sources of guidance. The sources of guidance we must turn to are the Book of Allāh ﷻ and the Sunna of the Messenger of Allāh ﷺ.

The universal lessons of *birr al-walidayn* have been reaffirmed and clarified by the Book of Allāh and the teachings of the Messenger of Allāh ﷺ. Rather than merely stating the general principle of *birr al-walidayn*, the teachings of Islam have provided amazingly detailed lessons and rules for how to interact with parents in all aspects of our lives. This text you have before you will give a detailed explanation of how to implement the “Five Rulings” of Islam as they apply to the rights of parents. For example, one will learn when obeying one’s parent is obligatory (*fard*), recommended (*sunna*), permissible (*mubāḥ*), disliked (*makrūh*) and prohibited (*ḥarām*). This text will allow one to understand the Qur’ānic verses and Ḥadīth that deal with the rights of parents. For all those who seek to draw spiritually closer to Allāh ﷻ, learning and implementing this knowledge of how to interact with parents is essential.

This text, *The Rights of Parents*, is authored by Shaykh Muḥammad

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Mawlūd, who is one of the greatest scholars from Mauritania. He is considered by many to be one of those who ‘renew the faith’ (*mujaddid*). He mastered all the sciences of Islam and was famous for his knowledge and piety. His vast knowledge was not limited to benefiting only himself nor was it reserved for educating only the scholarly elite. Since the tenets of Islam are to be practiced by scholars and non-scholars alike, the knowledge of Islam must be made accessible to everyone. Shaykh Muḥammad Mawlūd was one who possessed the ability to transfer immense amounts of much needed knowledge to the masses by means of simple texts. This text, as well as other texts by Shaykh Muḥammad Mawlūd, are used as core textbooks in many schools and colleges in Mauritania. Recently, they have also been used in study circles and schools in Australia, Canada, Europe, and the United States. It is a book that changes the lives of those who study it. There are a number of Islamic writings on *birr al-wālidayn*; however few are as concise, practical and applicable to our modern lifestyles as this masterpiece.

In 1999, after I completed studying the book *Prohibitions of the Tongue* (*Maḥārim al-Lisān*) by Shaykh Muḥammad Mawlūd, and finding myself drastically changed by it spiritually, I was advised by one of my teachers, Murābiṭ Muḥammad al-Amīn (“Ḥaddamīn”), to study the book on *birr al-wālidayn*. I still clearly remember him asking me, “Have you studied the book on *birr*?” I replied that I had not and he told me that I must study it. I began studying it and immediately saw why he had advised me to study it. When I returned to visit my family in 2000, I did a rough translation of *The Rights of Parents* text as I wanted others to have the chance to learn and benefit just as I had. That translation was then used many times in study circles, went through a number of revisions and additions of commentary and has culminated into the work before you.

This text has changed me, and continues to change me, for the better. It has brought me closer to Allāh ﷻ by understanding the true nature of the Divine commandment to respect one’s parents. I have also seen this text change countless people in allowing them

to have a better relationship with their parents. Once, after quickly going through the text in a study circle (*halaqa*), a man came to me amazed by the contents of the text. He told me, "I have not spoken to my father for 16 years out of sheer hatred. I guess it's time that I call him." When Shaykh Saleck bin Sidine taught this text at the Zaytuna Institute in California, a sister who people would often go to for advice told him of a change that she witnessed. She said, "People used to always complain to me about their parents but after this text was taught, those complaints have stopped." I myself have taught the text to children in study circles and many of their parents have told me of the clear change they have seen in their children. All those who have studied any books in the Adab Series of Shaykh Muḥammad Mawlūd can attest to seeing change in themselves and in others after going through his remarkable texts.

This book contains a translation of Shaykh Muḥammad Mawlūd's poem on the rights of parents entitled "*Al-Zafar bil-Murād fil Birr bil-Ābā' wal-Ajdād*" (The Attainment of That Which is Sought in Regards to Birr of the Parents and Grandparents). The poem is ninety-five lines and summarizes all the main points of this subject. The English commentary that I have authored draws heavily on two Arabic commentaries on the poem and also includes additional notes from other texts on the subject. One of the Arabic commentaries on the poem was written by Shaykh Muḥammad Mawlūd himself and acts as an abridged study-guide to the poem. The other commentary is by the contemporary scholar Shaykh Muḥammad al-Ḥasan (may Allāh preserve him) and is more detailed than Shaykh Muḥammad Mawlūd's commentary and acts as a completion to the author's commentary. Shaykh Muḥammad al-Ḥasan says that his commentary does not reiterate points made by the author's commentary but rather adds to it and expounds on it.

The two other main sources of information contained in this commentary are drawn from two treatises on the rights of parents (*birr al-wālidayn*) by Imām Ibn al-Jawzī and Imām al-Ṭurṭūshī. References are provided after each quote from these sources. For those

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who would like to gather the original sources the bibliography has the complete information on each text. I have studied and re-studied this text extensively along with the commentaries and the other two aforementioned books on *birr*. Much of what I have been able to draw from them is presented before you in this commentary, although it by no means exhausts what is available. For those seeking maximum benefit, they would need to access the original Arabic texts and commentaries.

When reading this book, it is important to remember that it is a textbook on this subject. While one can derive benefit by reading through a textbook on their own, the intention behind a textbook is for it to be studied with a qualified teacher. A student should seek out a teacher who has studied the text with those who have a license (*ijāza*) to teach. If that is not possible, one should find a qualified teacher who has the requisite knowledge from other studies that would allow them to teach this book. I am currently teaching this text online through the online Islamic academy, Seekers Guidance (www.seekersguidance.org).

The way to derive the most benefit from the poem would be to have it memorized in Arabic, understand all the meanings and then to be able to give a detailed line-by-line explanation of the poem. If one is not able to memorize it in Arabic, then that person should at least try to understand the Arabic of each line. If that is not possible, then the basic level everyone should have would be to understand each line and know how to apply it to their life, as the point of knowledge is that it be implemented.

In translating the poem, I have avoided giving a literal translation of each line. Although a literal translation would allow a person to match the English to the Arabic easily, it would render the line difficult to understand in English. For those who would like to understand the Arabic poem, this translation along with an Arabic-English dictionary will aid them in their studies. I urge all seekers of knowledge to further their studies on the tradition (Sunna) of the Prophet Muḥammad ﷺ and to seek out the books of Shaykh Muḥammad Mawlūd as a tool

to do this. Shaykh Muḥammad Mawlūd has created a comprehensive curriculum that gives a person insight into many aspects of the Qur'ān and Sunna in a way that is very practical and implementable as well as covering individual obligatory knowledge (*fard 'ayn*).

For the benefit of those studying this text, I have included in the appendix the text and translation without the commentary for ease of review. I have also included the Arabic text alone to make review and memorization of the text easier. The Arabic text of the poem used throughout this text has been reviewed a number of times for edits and has been approved by Shaykh Saleck ibn Sidine. If any of the readers find a mistake in the Arabic or English of this text, please send the edits to rami@taybafoundation.org. I would also like readers to send any anecdotes related to *birr*, stories of repentance (*tawba*) from disrespect of parents, benefits that have been gained through study of this text, and any other resources that may be beneficial to those studying this text. We would like to include these resources in the study guide that is being prepared for this text. This course is used by the Tayba Foundation to educate Muslim prisoners in a program called the "El Hajj Malik El Shabazz Distance Learning Program." All the material developed will be available for the general population as well.

Finally, I would like to mention that I am in the process of adapting this text, and others by Shaykh Muḥammad Mawlūd, for use in teaching children. This adaptation will include additional stories related to each lesson, tips for parents on how to relate the message of the lessons in an age-appropriate manner, review questions, workbook and an English poem of the translation. The English versifications of this and the other texts can also be used by adults who find memorizing the Arabic poem difficult. The following lines of English poetry can be compared to the introduction of the text:

We praise Allāh who made between
Īmān and *birr* a link of *dīn*
 Allāh did promise Paradise
 To those of *birr* so do be nice

Foreword

We send our peace and then we pray
Upon the Prophet who did say
The Anger, pleasure of our Lord
Is with the parents. Don't discord!

I thank Allāh ﷻ for giving me the ability to study this text with some of the most knowledgeable and righteous people of our age. These scholars gave me the tools and encouragement to be able to serve Islam through teaching, translating and writing. I am honored to be in the service of scholars and their works, such as the works of Shaykh Muḥammad Mawlūd. After studying his books, one gains a sense of closeness to him as a teacher that is indescribable in words. I am further honored that I am able to serve Shaykh Muḥammad Mawlūd not only as he is a scholar with a right over me, but also that he is from the family (*ahlul bayt*) of the Prophet Muḥammad ﷺ through Ja'far ibn Abī Ṭālib ؑ. With Shaykh Muḥammad Mawlūd being from *ahlul bayt*, I am a distant relative of his as my family traces our lineage to Mawlay Idrīs (the founder of the city of Fes) to Ḥasan ؑ, the grandson of the Prophet ﷺ, and thus I have an added duty of serving my distant relative.

I also thank all those who have guided me and aided me on my path of seeking knowledge. I would like to thank my parents for bringing me into this world and being the cause for my Islam. Without their motivation to pursue my study of Islam seriously, I would not be where I am today. I would like to thank them for their patience and support in allowing me to travel to seek knowledge. I thank Shaykh Hamza Yusuf for teaching me and sparking in me the desire to travel to Mauritania to seek knowledge. I thank Murābiṭ al-Ḥājj for being my teacher and the spiritual fountain for most of my teachers. I thank Murābiṭ Muḥammad al-Amīn for taking countless hours to teach and guide me. I thank all my teachers including Murābiṭ Aḥmad Fāl ould Aḥmadna, Shaykh Muḥammad Zayn, Shaykh 'Abdullāh ould Aḥmadna, Shaykh Ṭāhir ould Murābiṭ al-Ḥājj, Shaykh Saleck ould Sidine, Shaykh Sa'd Abihi, Shaykh Khatry ould Bayba, and Shaykh Muḥammad Aḥmad

ould Bayba. This list is by no means comprehensive and so I thank all those who have taught me, even if it were just one letter. ‘Alī ؑ said, “You are a slave to the one who taught you one letter.”

I would also like to thank all those who have assisted me in editing this text and ensuring that it properly represents the original text and commentaries. I am blessed to have this text edited by serious seekers of knowledge (*ṭullāb al-‘ilm*) who are fluent in both Arabic and English and who have each studied this text with their teachers. In giving their precious time, the editors have allowed for an amazing English rendition of this poem, and without their input it would not be as it is. I would like to thank (in alphabetical order of last name) Saira Abu Bakr, Nabil Afifi, Mona Elzankalay, Adel Gamar, and Fadwa Silmi for all their help in editing the translation of the poem as well as the commentary I prepared. I would also like to thank my wife Rania Awaad (Umm Malik) for not only editing this and other translations of mine, but also for her consistent encouragement to publish the projects that I am working on. I would like to thank my mother Marianne Hogan and my elder brother Faisal Nsour for their edits to this work. I would also like to thank Muftī Abdur-Rahman ibn Yusuf Mangera and Muftī Husain Kadodia for their valuable guidance to me in preparing this manuscript for publication. I would also like to thank the community members who helped me bring this work to publication through their generous grant.

I ask Allāh ؑ to accept this work and to forgive my parents, teachers, fellow seekers of knowledge, all those who have a right over me and all the Muslims. I ask that Allāh ؑ give all those who study this text success in this life and the hereafter. I also ask all those who read this text to pray for me, my family and my teachers.

May Allāh ؑ give us the success to continue our studies and give us a deeper understanding and implementation of the Qur’ān and Sunna.

MUḤAMMAD RAMI NSOUR AL-IDRISĪ
Dhul Hijja 1432 | October 2011

About the Author

ALLĀH ﷻ HAS given us signs within the creation that guide us to knowing that He is One ﷻ.¹ Some of the greatest of these signs are the scholars that have inherited the knowledge of the prophets ﷺ and act as guiding stars in the darkness of this life. Shaykh Muḥammad Mawlūd is one of these signs, giving guidance to those around him during his life and continuing to give guidance through the many books he has authored.

Muḥammad Mawlūd was born in the country of Mauritania in approximately the year 1260/1844. Mauritania is a desert country with its inhabitants living primarily as nomadic herders and subsistence farmers. Despite the harsh environment that provides very few resources, the Mauritaniens were able to establish a sophisticated system of preserving the sacred sciences of Islam. There were specific clans, known as *zawāya*, in Mauritania that made scholarship their primary focus and took every effort to pass on knowledge to each successive generation. It was into one of these families that Muḥammad Mawlūd was born.

Muḥammad Mawlūd came from a long line of scholars who were also accomplished authors and religious judges (*qāḍis*) who ran tra-

¹ This biography has been condensed from Aḥmed Sālim ibn Muḥammad's biography of Muḥammad Mawlūd. The full-length Arabic biography can be found in the foreward of *Marām al-Mujtadī*, written by Shaykh Muḥammad al-Ḥasan ibn Aḥmed al-Khadīm. *Marām al-Mujtadī* is a commentary on Muḥammad Mawlūd's work on Islamic jurisprudence (*fiqh*) called *Kafāf al-Mubtadī*.

ditional Islamic Colleges, known as *maḥḍaras*.² His father is Qāḍi Ahmed Fāl the son of Qāḍi Muḥamadhan Fāl the son of Qāḍi al-Amin the son of Qāḍi al-Mukhtār the son of Qāḍi al-Fa'a Musa. Even though many of his grandfathers were *qāḍis*, Muḥammad Mawlūd chose not to pursue the position of being a judge and preferred to spend his time authoring books, specifically focusing on Spirituality (*taṣawwuf*) and the Arabic language. He is from the family known as the Ya'qūbiyīn who are descendents of Ja'far ibn Abī Ṭālib, the cousin of the Prophet Muḥammad ﷺ. His mother, Maryam bint Muḥammad Mawlūd ibn al-Nāhī, was also knowledgeable and was his first teacher.

While still a child, Muḥammad Mawlūd memorized the entire Qur'ān at the hands of his mother. He then went on to study the science of Qur'ānic recitation (*tajwīd*) with Qārī Muḥamdhan Fāl ibn Būfirra. He studied jurisprudence (*fiqh*) with his cousin the great scholar Shaykh Muḥammad Mukhtār ibn Habīb Allāh. He studied grammar and other sciences related to the Arabic language with the great scholar and linguist Shaykh Muḥammad 'Āli ibn Sayyid. During his time at the *maḥḍara* of Shaykh Muḥammad 'Āli, he attained a high level of knowledge and began teaching other students. He purchased a tent and would sit there to teach unless he had a question, at which point he would go to his shaykh and get clarification. Muḥammad Mawlūd studied with various scholars of his age and it did not take him as long as the average person to reach a high level of scholarship. When he chose to leave the *maḥḍara*, after only having been there a year, a number of students followed Muḥammad Mawlūd to continue their studies with him.

It was at this point that Muḥammad Mawlūd established his own *maḥḍara* that soon became filled with students who had travelled from various regions within Mauritania. As per the style of teaching in the *maḥḍara*, Muḥammad Mawlūd would teach each student individually. The *maḥḍara* system is such that each student follows

² *Maḥḍara* is the name of the traditional colleges in Mauritania which teach the same subjects and texts traditionally taught in the major universities of the Muslim world, such as the Qarawiyyīn and Al Azhar Universities.

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his or her individual track of studies, rather than studying in a classroom setting with a number of students studying the same subject at the same pace. To indicate the size of the student population, it is mentioned that at one time there were forty students each individually studying the chapter of Oaths from the *Mukhtaṣar of Khalīl*, a text on Islamic jurisprudence. This is along with students that were at other points of the same text, students of other disciplines and children who were studying the Qur'ān with Muḥammad Mawlūd. A number of the graduates from his *maḥḍara* would go on to become accomplished scholars establishing other *maḥḍaras*, authoring texts, and furthering Islamic scholarship.

His children, two sons and three daughters, also played their part in studying and teaching others. They are:

- Muḥammad, who memorized the Qur'ān at 7 years of age and studied a portion of the *Mukhtaṣar of Khalīl* with his father. Muḥammad preferred to spend his time in worship rather than being with people and so he did not have many students. One of Muḥammad's students said, "If the people met Muḥammad, they would have forgotten about his father, Muḥammad Mawlūd."
- Muḥammad al-Amīn, who became an accomplished teacher of the Qur'ān and taught many people to memorize the Qur'ān. He was also a judge (*qāḍī*) and a scholar who many people came to when they had difficult matters of *fiqh* that needed solving.
- Umayma, who memorized most of the Qur'ān and she was actively engaged in a number of scholarly subjects.
- Khadija who had memorized the entire Qur'ān and had a good scholarly standing. She is the mother of the great scholar Shaykh Sidi Aḥmad ibn Aḥmad Yaḥyā who is the sole source of his grandfather's books.
- Sa'dā, who had memorized the Qur'ān and would teach most of the books in the *maḥḍara* curriculum. She had excellent

knowledge of the laws of inheritance. She wrote a number of poems including one on the biography (*sīra*) of the Prophet ﷺ.

Muḥammad Mawlūd spent all of his time teaching, reciting Qur'ān, engaged in worship and authoring texts. He was once writing something when a person came and said that the great scholar Muḥammad 'Abdullah ibn Muḥammad Mukhtār, who was Muḥammad Mawlūd's cousin, was wronged by someone. Muḥammad Mawlūd, knowing that he could not do anything in the situation, said, "What hurts me the most in this situation is that the devil has taken this as an opportunity to distract people from remembering Allāh." He then continued writing his book. He was known to be very gentle and was content with a simple life and was not in need of other people or their wealth. He was once living in the vicinity of a wealthy family who were known for their generosity. It was during that time that he completed his book *Ma'dubat al-Andāb*, which is a text on the etiquette (*adab*) of giving charity. He delayed making the text public until he had moved away from the area where the wealthy family was out of fear that they would think he had written it with an intention to garner gifts from them. When he would meet poor people, he would be very open with them and at times even joke with them. When wealthy people would come to visit him he would give them the greeting and not much more. They would be content with being dealt with in this manner even though they had given him gifts.

In the nomadic lifestyle of the Bedouin, the masjid is a central location where people meet and would discuss many things related to both matters of the *dīn* as well as matters of the *dunyā*. When people would be speaking about matters of the world (*dunyā*), such as when to move the encampment, Muḥammad Mawlūd would sit alone remembering Allāh, for fear of speaking about matters of the *dunyā* in the masjid. When he would return to his home, his wife would ask about what the people in the masjid discussed. He would say, "I do not know because I did not ask them anything since they are not more knowledgeable in terms of what Allāh expects from me."

About the Author

Muḥammad Mawlūd authored many works on what he saw as much needed relevant knowledge. In total, he has authored over seventy works including books, poems and commentaries. Some of his works are as follows:

QUR'ĀN

- A poem on the *adab* of Qur'ān recitation
- *Al-Mutarādif*, a poem explaining words in the Qur'ān that have the same meaning
- *Başā'ir al-Tālīn*, a poem on the rules of *tajwīd*
- A *tafsīr* of the Qur'ān written in poetry form
- A *tafsīr* of the Qur'ān titled *al-Bashā'ir*

ḤADĪTH

- A text on the technical terminology of ḥadīth (*muṣṭalaḥ al-ḥadīth*)
- A book about the Mahdī
- A poem clarifying the soundness of certain ḥadīths and other ḥadīths that are not correct
- *Inārat al-Afkār*, a text detailing the ḥadīth used as proofs for rules of grammar

FIQH

- *Kafāf al-Mubtadī*, a 3,747 line poem on Mālikī *fiqh* with mention of opinions of the other schools of thought
- A commentary on the *Kafāf*
- *Raḥmatu Rabbī*, a text on *fiqh*
- *Shukr al-Nīma*, a commentary on *Raḥmatu Rabbī*
- *Miftāḥ al-Zafar*, a commentary on the *Mukhtaṣar* of Khalīl
- *Iḥkām al-Maqāl*, a text on the rules of asking wealth from others

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TAZKIYA

- *Maṭ-haratul Qulūb*, a poem on the purification of the heart
- A commentary on *Maṭ-haratul Qulūb*
- The Poem of Reflection (*tafakkur*)
- A commentary on the *Burda* of Imām al-Buṣayrī

ADAB

- *Maḥārim al-Lisān*, a poem on the prohibitions of the tongue
- A commentary on *Maḥārim al-Lisān*
- *Ishrāq al-Qarār*, a poem on the spiritual aspect of prayer
- A commentary on *Ishrāq al-Qarār*
- *Al-Ḥisba*, a text on enjoining righteousness and forbidding evil
- A poem with commentary on the *adab* of eating
- *Ma'dabat al-Andāb* with commentary, a poem on the *adab* of *ṣadaqa*
- A text on the *adab* of hosting guests
- A text on the *adab* of seeking knowledge
- A text on the *adab* of the masjid along with a commentary

GRAMMAR

- A commentary on the versified version of *Ajjurūmiyya*
- A commentary on the *Alfiyya* of Ibn Mālik

Muḥammad Mawlūd passed away in the year 1323/1905 after experiencing a light sickness that did not last very long. He is buried in the area known as al-ʿArsh, which is 110 km south of the Mauritanian capital city of Nouakchott. He lived a little over 60 years and in that time established a legacy of scholarship through his books and students. The Muslim community, which has benefitted immensely from these and other works of Muḥammad Mawlūd, is forever indebted to him for the selfless work that he dedicated his life to. In praise of Muḥammad Mawlūd one of the poets said:

About the Author

He used to quench the thirst of every thirsty person
Using commentaries and poems

We pray that Allāh ﷻ quenches our thirst and the thirst of humanity
with the books of Shaykh Muḥammad Mawlūd.

Tjāza from
SHAYKH SALECK IBN SIDINE

بسم الله الرحمن الرحيم

اللهم صل على سيدنا محمد وعلى آله وصحبه

أما بعد فإن مترجم هذا الكتاب بر الوالدين أعني رامي إنسور له مؤهلات علمية تمكنه من التدريس والترجمة خصوصا في الفقه المالكي وكتب السلوك كالمحارم والبر والمطهرة. فقد جالسني لسبع سنوات ودرس معي وسمعت تدريسه فله القابلية والمعلومات. نرجو من الله أن يحفظه ويعيننا وإياه. وترجمته قد دُرِسَ عليها الكتابُ عدة مرات وسمعت من مختلف الناس أنها جيدة مع علمي أنه كما أسلفت. فله الإجازة تدريساً وإعطاءً.

وكتب يوم الإثنين الموافق أربعاً وعشرين من رمضان سنة ألف وأربع مائة وثلاثين
هجرية

السالك بن سيدين اليعقوبي الجعفري الموريتاني غفر الله تعالى له ولوالديه ومشائخه
وذويه.

In the Name of Allāh the Most Merciful the Most Compassionate

O Allāh, send prayers upon our master Muḥammad and upon his family and companions.

To commence: The translator of this book, Rami Nsour, has scholarly qualifications that enable him to teach and translate, especially in the

subject of Mālikī law and the books of *sulūk* such as the *Maḥārim*,³ *Birr*,⁴ and *Maṭ-hara*.⁵ He has sat in my gatherings for seven years, studied with me and I have heard his translations. He has the necessary capability and knowledge. I hope that Allāh ﷻ protects him, assists him and assists us. This translation has been used a number of times by people studying this book with me. I have heard from a number of people that it is very good, even though I was already aware of this, as previously mentioned. So, he has permission (*ijāza*) from me to teach and to give *ijāza*.

This has been written on Monday the 24th of Ramaḍān in the year 1430 of the Hijra.⁶

[Signed] Saleck ibn Sidine al-Ya'qūbī al-Ja'farī al-Muritānī May Allāh ﷻ forgive him, his parents, teachers and his people.⁷

3 *Maḥārim al-Lisān* is a book on the prohibitions of the tongue. It is written by Muḥammad Mawlūd and is part of his lengthy series on *sulūk*.

4 *Birr al-Wālidayn*, *The Rights of Parents*, is the book before you.

5 *Maṭ-harat al-Qulūb*, *The Purification of the Heart*, is another book from the series by Muḥammad Mawlūd.

6 September 15, 2009.

7 Shaykh Sāleck is from Mauritania in West Africa, a country known for producing some of the Muslim world's most knowledgeable scholars. He studied for over seventeen years in the famous mountain region of Taganit, from numerous accomplished scholars including Murābiṭ al-Ḥājj, one of the greatest scholars of our age. In addition to memorizing the entire Qur'ān, he has studied and mastered some of the most advanced texts in the disciplines of Islamic jurisprudence (*fiqh*), arabic grammar (*naḥw*), doctrinal creed (*aqīda*), prophetic narration (*ḥadīth*), and the study of the life of the Prophet Muḥammad, peace be upon him (*sīra*). From a family tracing its lineage back to Ja'far ibn Abī Ṭālib ؑ, Shaykh Sāleck is respected and widely regarded amongst his peers as a scholar of the highest caliber. He currently runs a center of learning (*maḥḍara*) in Mauritania teaching the Quran, Islamic law, and numerous other subjects to children and adults of all ages.

The Rights of Parents

Shaykh Muḥammad Mawlud

Introduction

حَمْدًا لِمَنْ قَرَنَ بِالْإِيمَانِ الْإِحْسَانَ بِالْآبَاءِ فِي الْقُرْآنِ

Praise be to the One who, in the Qur'ān, has linked *īmān* with *iḥsān* towards the parents.

PRAISE OF ALLĀH ❁

The author began his text by praising Allāh ❁ to be in line with the ḥadīth that states, "Every matter of importance that does not begin with the saying of 'al-Ḥamdulillāh' will be cut off" (*Tuḥfat al-Murīd* 9). The ḥadīth states that an action will be 'cut off' and this means cut off from *baraka*, or blessing, if the praise is not done. What is actually meant is that the matter will be 'deficient in *baraka*'.

It is for this ḥadīth that the scholars have considered it recommended to begin good actions by mentioning a praise of Allāh ❁ (*Tuḥfat al-Murīd* 9). Imām Nawawī said, "It is recommended to praise Allāh ❁ when one begins authoring a book, for a teacher at the beginning of his lesson and for students when they read to a teacher. This is whether the subject is ḥadīth, *fiqh* or anything else. The best form is to say *al-Ḥamdulillāhi Rabbil 'ālamīn*" (*Tuḥfat al-Murīd* 11).

The author does not merely begin with a general praise of Allāh ❁, rather he praises Allāh ❁ as 'the One who has linked *īmān* to *iḥsān* towards the parents.' In this way, he is indicating that the subject

THE RIGHTS OF PARENTS

matter of his work will be dealing with *birr al-wālidayn*. This form of beginning a text by indicating the subject of the book in the introduction is referred to as an eloquent beginning (*barā'atul istihlāl*), and is a sign of the the eloquence and mastery of the author's use of the Arabic language.

IḤSĀN

Iḥsān is a word that holds many meanings and cannot be properly translated into one word. Muḥammad al-Ḥasan, in his commentary on this text, defines *iḥsān* in the context of dealing with parents as, "Goodness, compassion, affection, love and to give preference to that which pleases them" (*Tuḥfat al-Surūr* 2). In Arabic, words such as *iḥsān* that comprise a deep meaning are referred to as *kalima jāmi'a* or, 'a comprehensive word'.

THE LINK OF IMĀN TO IḤSĀN IN THE QUR'ĀN

This is a reference to a number of verses in the Qur'ān where, immediately after Allāh ﷻ gives the order to believe in Him and worship Him alone, He orders the people to have *iḥsān* towards their parents. Allāh ﷻ says in Sūra al-Baqara, "We have taken an oath from the Children of Israel and it is that they not worship any save Allāh and that they show *iḥsān* to the parents" (Qur'ān 2:83). Allāh ﷻ says in Sūra al-Nisā', "Worship Allāh, do not associate any partners with Him, and show *iḥsān* to the parents" (Qur'ān 4:36). Allāh ﷻ says in Sūra al-An'ām, "Say: Come to me so that I may recite what your Lord has made forbidden to you; That you do not associate any partners with Him and that you show *iḥsān* to your parents" (Qur'ān 6:151). Allāh ﷻ says in Sūra al-Isrā', "Your Lord has ordered that you worship none other than Him, and that you show *iḥsān* to the parents" (Qur'ān 17:23).



وَبِالنَّعِيمِ وَعَدَ الْأَبْرَارَ وَلَمْ تَكُنْ عِدَّتُهُ ضِمَارًا

He has promised Paradise to the righteous,
And His promise is never broken.

In this line the author again uses an eloquent beginning (*barā'atul istihlāl*) to indicate that this text deals with the subject of *birr*. It also sets the tone for the reason of why the reader should learn about *birr*, namely that Allāh ﷻ has promised Paradise to those who implement *birr*.

THE RIGHTEOUS (ABRĀR)

The Arabic word used here for 'the righteous' is *abrār* which is the plural of *bārr*. *Bārr* is the name for the one who does *birr*. *Birr* can be translated as 'righteousness', although like *iḥsān*, it is a comprehensive word that contains many meanings. The entire text of Muḥammad Mawlūd, along with its two commentaries, is a definition of *birr* as it relates to the parents. Imām Suyūṭī narrated that the Messenger of Allāh ﷺ said, "Verily they were called *abrār* because they showed *birr* to their fathers, mothers and children" (*Sharḥ al-Zafar bil-Murād* 28). The end of this text will deal with the meaning of the last part of this ḥadīth, which is *birr* towards one's children.

THE PROMISE OF ALLĀH ﷻ

It is the people of *birr*, or righteousness, to whom Allāh ﷻ has promised Paradise as He has said, "The righteous are in Paradise" (Qur'ān 82:13). Allāh ﷻ also says, "But those who fear their Lord shall have lofty mansions, one above another. Flowing beneath them [are] rivers. [This is] the Promise of Allāh and Allāh never breaks His promise" (Qur'ān 39:20).



صَلَّى وَسَلَّم عَلَى مَنْ قَالَا إِنَّ رِضَى إِلَهِنَا تَعَالَى

May Allāh send prayers and peace oupon the one who said
The pleasure of our Lord, Most High. . .

وَالسُّخْطَ مِنْهُ جَلَّ مَظْرُوفَانِ فِي الْمِثْلِ مِنَ وَالِدَيِّ الْإِنْسَانِ

And the anger of His Exaltedness
Are both in the similitude of a person's parents.

PRAYERS AND PEACE ON THE PROPHET ﷺ

After praising Allāh ﷻ, the author then asks for prayers and peace to be sent upon the Prophet Muḥammad ﷺ. Instead of merely sending general prayers upon the Prophet ﷺ, the author uses a ḥadīth as a reference of whom it is that he is sending prayers upon. The ḥadīth prayer used refers to *birr al-wālidayn*, which is yet another use of *barā'atul istiḥlāl*. In sending prayers and peace upon the Prophet ﷺ, the author is following the command of Allāh ﷻ which is, "Verily Allāh and His angels send prayers upon the Prophet. O you who believe, send prayers and peace upon him (Qur'ān 33:56)." When asking for prayers to be sent upon the Prophet ﷺ, we are asking Allāh ﷻ to send blessings tied with reverence. By peace, we are asking Allāh ﷻ to protect him from every harmful matter or for the greetings of Allāh ﷻ to be sent to him.

According to the Mālikī scholars, sending prayers upon the Prophet ﷺ is an obligation once in a lifetime. The Shāfi'ī scholars have said that it is an obligation in every *tashah-hud* of the prayer that is followed by a *salām* to exit the prayer. Some of the scholars have said that it is incumbent every time you hear his name mentioned. This last opinion is held by al-Lakhmī from amongst the Mālikīs, al-Ḥalīmī from the Shāfi'īs, al-Ṭaḥāwī from the Ḥanafīs and Ibn Baṭṭa from the Ḥanbalīs (*Hāshiyat al-Dassūqī* 26).

Introduction

THE ANGER AND PLEASURE OF ALLĀH ﷻ

This is in reference to the ḥadīth of the Prophet ﷺ that states, "The pleasure of Allāh is in the pleasure of the parents and the anger of Allāh is in the anger of the parents" (*Tirmidhī*).



هَذَا وَلَمَّا كَانَ مَنْ دَلَّ عَلَى خَيْرٍ بِحَمْدِ اللَّهِ كَأَنَّ فَعَلًا

Thereafter, since whoever guides to goodness

Is like the one who actually performs the good (and for this, Praise is due to Allāh) . . .

After beginning with praising Allāh ﷻ and sending prayers on the Prophet ﷺ, the author begins to mention the reasons for writing this book. The first reason he mentions, is that he would like to guide people to something good so that he himself gets a reward for guiding them. This is to implement the statement of the Prophet ﷺ which is, "The one who guides to something good gets the same reward as the one who performs the good" (*Muslim*). The Messenger of Allāh ﷺ also said, "The one who guides to goodness is like the one who performs it" (*Majma' al-Zawā'id*).



وَأَوْجَبَ الْبِرَّ عَلَى الْأَعْيَانِ بِالْجَمْعِ وَالسُّنَّةِ وَالْقُرْآنِ

And Allāh has made fulfilling the rights of parents incumbent upon everyone

(This being established by the Qur'ān, Sunna and the consensus of the *umma*),

The second reason that the author gives for writing this text is that the importance of *birr* has been established as being an individual obligation (*farḍ 'ayn*) by the three sources from which legal rulings are derived, and they are the Qur'ān, Sunna and consensus of the scholars.

THE RIGHTS OF PARENTS

INDIVIDUAL OBLIGATIONS (*FARD 'AYN*)

Obligatory matters within the Sharī'a are of two types: individual obligations (*fard 'ayn*) and collective obligations (*fard kifāya*). *Fard 'ayn* are obligations that must be performed by every person and cannot be fulfilled by someone else. Examples are the five daily prayers, fasting in Ramadan, paying *zakāt*, performing *hajj* and *birr al-wālidayn*. Matters that are *fard kifāya* are those that if performed by a portion of the community, the rest of the community are excused from having to perform them. If no one fulfills the *fard kifāya*, then the entire community has sinned. Examples of *fard kifāya* are the funeral prayer (including washing and burying the dead), studying Sharī'a to the level of becoming a Muftī, memorizing the entire Qur'ān, teaching the Sharī'a, and things that a society would need to function properly such as bakeries and the construction of roads.

CONSENSUS OF THE MUSLIM COMMUNITY

Consensus of the Muslim community (*umma*) is another way to refer to *ijmā'*. In the book *Al-Waraqāt*, Imām al-Ḥaramayn defines *ijmā'* (consensus) as 'The total agreement of the scholars of a specific time period about a matter' (*Sharḥ al-Waraqāt* 11). Consensus in regards to the Sharī'a is considered only if it is the scholars of Islamic jurisprudence (*fiqh*) that have agreed on the matter. The consensus of the scholars of other fields and the consensus of the general Muslim population are both not considered *ijmā'* in the area of Sharī'a. The agreement of scholars of other fields would be considered *ijmā'* in their respective areas of expertise. Once *ijmā'* on a matter has been established, it is not permissible for future generations to break away from that opinion or to contradict it. *Ijmā'* is a proof for a legal ruling because of the ḥadīth narrated by Tirmidhī where the Messenger of Allāh ﷺ said, "My *umma* does not agree on misguidance" (*Sharḥ al-Waraqāt* 61). Al-Nafrāwī states in his commentary of the *Risāla* of Ibn Abī Zayd al-Qayrawānī that, "The *umma* has reached consensus

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regarding the obligation of *birr* of the parents and that to do ‘*uqūq* to them is *ḥarām*” (*al-Fawākih al-Dawāni* 2:290).

SUNNA

Numerous ḥadīths clearly establishing the obligation of *birr al-wāliḍayn* have been transmitted including the following narration, “The Prophet ﷺ asked his companions, ‘Should I not tell you of the worst of the major sins?’ They said, ‘Yes, O Messenger of Allāh ﷺ.’ He said, ‘Associating partners with Allāh and ‘*uqūq al-wāliḍayn*” (*Bukhārī*).

‘*Uqūq al-wāliḍayn* is disrespecting or not fulfilling the rights of the parents and it is the opposite of *birr al-wāliḍayn*. The author has dedicated separate chapters to define both of these matters.

QUR’ĀN

There are many verses in the Qur’ān that establish the obligation of *birr al-wāliḍayn*, including, “Your Lord has ordered that you worship none other than Him, and that you show *iḥsān* to your parents” (Qur’ān 17:23).



أَرَدْتُ أَنْ أُزِشِدَ بَعْضَ النَّبِلَاءِ إِذْ عَنِ حَقِيقَةِ الْبُرُورِ سَأَلَا

I wanted to guide some of the intelligent people,

For I have been asked about the reality of *burūr*.

Muḥammad Mawlūd wrote this text in response to a request that was made that he clarifies the rulings of *birr*. By his responding, he is not only assisting the one who initially asked him to write this text, he is also assisting all those who read and benefit from it until the Day of Judgment. There is a great reward for being in the assistance of your fellows. The Messenger of Allāh ﷺ said, “Allāh ﷻ is in the assistance of a slave as long as the slave is in the assistance of his brother”

(Muslim). The Messenger of Allāh ﷺ also said, "All of creatures are the dependents of Allāh, and so the most beloved of them to Allāh are those who are most beneficial to His dependents" (*Al-Mu'jam al-Kabir*).



فَجِئْتُ فِي جَوَابِهِ بِرَجَزٍ وَافٍ بِمُعْظَمِ الْأَهَمِّ مُوجَزٍ

So in answer, I have come forth with an abridged didactic
poem

That covers most of the important matters.

If a person is asked about something they know in regards to Islām, it is an obligation to respond. Allāh ﷻ says in the Qur'an, "And Allāh made a covenant with those who were given the Book: You shall certainly make it known to men and you shall not hide it" (Qur'an 3:187). Al-Hākim narrated on the authority of Abū Hurayra that the Messenger of Allāh ﷺ said, "Whoever is asked about something they know and then conceals it, Allāh will bridle him with a rein of fire on the Day of Resurrection" (*Mustadrak*).



سَمَّيْتُهُ الظَّفَرَ بِالْمُرَادِ فِي الْبِرِّ بِالْأَبَاءِ وَالْأَجْدَادِ

I have named it *The Attainment of What is Sought*
In Regards to Birr of the Parents and Grandparents.

وَإِنْ تَشَاءُ قُلْتَ فَلَاحَ الْمَنْزِلَيْنِ وَاللَّهُ وَهَّابٌ بِيَرِّ الْاَبْوَيْنِ

And if you wish, you may say, *Success of the Two Abodes*
Through Birr of the Parents, and Allāh is Oft-Giving.

FALĀḤ

The word *falāḥ* is a comprehensive word that includes a number of meanings. In his commentary, Muḥammad al-Ḥasan defines *falāḥ* as,

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“Success, victory, as well as remaining in blessing and goodness. *Falāḥ* is the most inclusive type of goodness and some have defined it as ‘gaining all that one desires and being saved from all that one fears’ (Tuhfut al-Surūr 9).



يَا سَائِلًا عَنْ بِرِّ وَالِدَيْكَ لَيْتَكَ يَا سَائِلٌ مَعِ سَعْدَيْكَ

O you who has asked about the *Birr* of your parents,
I have answered you, O questioner, and brought help.

Here the author is responding to the one who asked him about *birr al-wālidayn* and telling him to take this text as an answer. For all other individuals, he is also answering them as they too have ‘asked’ about this subject. They, though, did not verbally state their ‘asking’ him. Rather, it was asked by what is referred to in Arabic as ‘*lisān al-ḥāl*’, which is that one’s outward state expresses a statement. So, for example, if you see a person who is obviously hungry, they do not have to ask you for food, as their outward state is saying, “I am hungry, feed me.” For the person who is unaware of the rulings of *birr al-wālidayn*, even if they do not ask a scholar about the rulings, their state of ignorance is saying, “Can you teach me about these rulings?” So, although Shaykh Muḥammad Mawlūd is in his grave, he is living and answering people’s questions and teaching them. One of the poets said:

The knowledgeable one is alive, infinitely living, after his death
Even while, under the dirt, his remains become dust.
The ignorant one is dead as he walks upon the earth
He is counted from the living yet he is non-existent (*Īānat al-Mutafahhim* 73).

LABBAYKA AND SA‘DAYKA

In the Arabic text, the author says *labbayka*, which is used to respond when a person asks something of you. It has more emphasis than just

merely responding by saying *na'am* or *balā*, both meaning 'yes.' *Labayka* means 'I am constantly answering your request.'

The author uses another emphatic word which is *sa'dayka*, which means 'I will constantly help you.' *Sa'dayka* is mentioned only after using *labayaka* and comes as an emphasis for it.



دُونَكَ تَحْرِيرَ الْجَوَابِ نَظْمًا حَيَّ عَلَى الْبُرُورِ يَا ابْنَ أُمَّا

Take the completion of the answer in this versified form.

Come to righteousness, O son of my mother.

Muḥammad Mawlūd chose to write the text in a versified form to make it easier to memorize. Memorization of texts is a critical part of studying the various subjects of Islam. By memorizing a text, the information is always at hand, which greatly helps out in matters of worship. If one is merely studying to pass a class, then the information may be 'crammed' before the test and then forgotten fully or partially once the grade or diploma is given. When it comes to the *dīn*, one needs to have that knowledge at hand so as to properly implement the rules at their respective place. 'Umar ؓ said, "What is better than remembering Allāh with your tongue is to remember Him at His commands and prohibitions" (*al-Fawākih al-Dawānī* 2:329).

One of the greatest tools to for attaining this implementation of the *dīn* at all times is to have the orders and prohibitions memorized. This gives a person constant access to the legal rulings of the Sharī'a. One never knows when they will be faced with a situation where they need to know the ruling and may not have immediate access to a text or a teacher to ask. Imām Shāfi'ī said:

My knowledge is with me wherever I go and it benefits me.

My heart, not a trunk at home, is a container for it (*Diwān Imām al-Shāfi'ī* 305).

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‘SON OF MY MOTHER’

The use of *ibn ummī*, or ‘son of my mother’ is a custom of the Arabs to endearingly call out to a person. It can also be seen as a reminder that we are all related to each other and have the same mother, Eve, making us all brothers and sisters. Thus calling out to each other by saying ‘O son of my mother’ or ‘O daughter of my mother’ can be taken literally.

BIRR IN SPEECH

حَقِيقَةُ الْبُرُورِ بِالْمَقَالِ وَالْقَلْبِ وَالْجَسَدِ وَالْأَمْوَالِ

The essence of *burūr* is attained through speech,
Heart, body and wealth.

فَالْقَوْلُ أَنْ تَقُولَ قَوْلًا لَيِّنًا حَسَبًا فِي الذِّكْرِ جَا مُبِينًا

As for speech, it is that you speak to them softly
This is based on what has come through the Qur’ān in a
clear manner.

كَقَوْلِ عَبْدٍ ذِي جَنَابَةٍ ذَلِيلٍ بَيْنَ يَدَيْ سَيِّدِهِ الْفَظَّ الْجَلِيلِ

Just as a submissive slave who has committed a crime would
speak
In front of his harsh, majestic master.

Allāh ﷻ says, “And speak to the parents in an honorable way” (Qur’ān 17:23). Ibn ‘Abbās ؓ said, “Be with your parents like a weak, sinning, slave would be with his harsh and rough master” (*Tuhfat al-Surūr* 11). Imām al-Qurṭubī relates that, “Ibn al-Musayyib was asked, ‘What is meant by ‘honorable speech?’ He said, ‘The speech of a slave, who has sinned, with his harsh master’” (*Tuhfat al-Surūr* 10).

فَانْصَحْهُمَا بِالْذُّلِّ وَالْوَقَارِ فِي شَأْنِ ذِي الدَّارِ وَتِلْكَ الدَّارِ

So, with humility and dignity, advise them
About the matters of this world and the next.

Naṣiḥa is another comprehensive word that cannot be confined to translating it as 'advice'. Advice is a part of *naṣiḥa* but there are other aspects to it. The Messenger of Allāh ﷺ said, "The *dīn* is giving *naṣiḥa*'. We [the companions] said, 'To whom, O Messenger of Allāh ﷺ?' He said, 'To Allāh ﷻ, His Messenger, His Book, the general Muslim population the specific Muslim population" (*Muslim*).

Sidī Aḥmad Zarrūq wrote an entire book, entitled *al-Naṣiḥa al-Kāfiya*, dedicated to defining this comprehensive ḥadīth. To sum up how one gives *naṣiḥa* in these different categories Sidī Aḥmad Zarrūq says in his introduction to his book:

Naṣiḥa to Allāh ﷻ is by following His orders, giving victory to His *dīn* [Islam], and submitting to His judgment. *Naṣiḥa* to His Messenger ﷺ is by following his *sunna*, honoring his family and being compassionate with his *umma*. *Naṣiḥa* for His Book is by reflecting on its verses, following its commands, and reciting it well. *Naṣiḥa* to the general Muslim population is by protecting their honor, observing their rights, aiding them at all times, both by bringing [them good] and preventing [harm]. *Naṣiḥa* to the specific Muslim population is by obeying the rulers (except in something that is *ḥarām* by *ijmā'*), believing the scholars (except that which knowledge does not allow for), and for those on a spiritual path by accepting whatever does not obligate one to denounce (*al-Naṣiḥa al-Kāfiya* 15-16).

According to the *Risāla* of Ibn Abī Zayd, giving *naṣiḥa* to the believers is an obligation (*al-Fawākih al-Dawānī* 2:291). One of the commentators of the *Risāla*, Aḥmad Nafrāwī, said, "*Naṣiḥa* is guiding people to what is beneficial in their *dīn* and *dunyā*. The proof of this is the ḥadīth of the Messenger of Allāh ﷺ, "The *dīn* is giving *naṣiḥa*" (*al-Fawākih al-Dawānī* 2:291).



عَلَّمَهُ مَا اخْتِاجَ لَهُ فِي الدِّينِ مِنْ فَرَضٍ أَوْ مَنذُوبٍ أَوْ مَسْنُونٍ

Teach them what they need to know about the matters of the
dīn

Such as the obligations, *sunnas* and recommended actions.

Imām Mālik said, "The child should enjoin righteousness and forbid evil while with his parents and also should lower the wing of humility with them" (*Tuḥfat al-Surūr* 13). The use of 'wing of humility' is a reference to the verse "And lower the wing of humility for them" (Qur'ān 17:24). Allāh ﷻ used the bird's lowering of its wings when it lands as a metaphor for humility and being gentle (*Tuḥfat al-Surūr* 13).

Imām Ghazzālī, in his book the *Iḥyā'*, clarifies various stages of how to do *ḥisba*, which is enjoining righteousness and forbidding evil. He mentions that when a child does *ḥisba* with his parents, he only is allowed two stages. The first is that he teaches them about the matter if they are unaware of its ruling. The second is that he gently admonishes them and gives them *naṣiḥa*. The child does not ever have the right to use harsh words or curse his parents when doing *ḥisba* and must be humble when mentioning anything to them. This is what Imām Mālik meant by saying that the child 'lowers the wing of humility' with his parents when enjoining righteousness or forbidding evil (*Tuḥfat al-Surūr* 14).

The following is an excerpt from the *Iḥyā'* *Ulūm al-Dīn* of Ghazzālī interjected with its commentary:

It has been narrated that Ḥasan al-Baṣrī was asked about how a child should do *ḥisba* with his parents. He said, 'He should admonish them gently as long as they do not get angry. If they become angry, then he should be silent so as to avoid the prohibition of going against them' (*Tuḥfat al-Surūr* 14).



لَا تَرْفَعِ الصَّوْتَ عَلَيْهِمَا وَلَا تَدْعُهُمَا بِأَسْمَائِهِمَا بَلِ اجْعَلَا

Do not raise your voice above theirs and

Do not call them by their names. Rather, put. . .

مَكَانَهُ يَا وَالِدِي وَيَا أَبَهُ وَنَحْوَ ذَلِكَ مِنْ دَعْوَةِ مُرَجِّبَةٍ

In its place of that such things as “my father,” *ya abati*,

And the like from amongst all dignifying titles.

DO NOT RAISE YOUR VOICE

If a person speaks with their parents, they should not raise their voices when doing so. They should speak with them as was described in the aforementioned line about the submissive slave that has sinned. ‘Awn ibn ‘Abdullah said that once his mother called out to him and he responded but raised his voice [improperly]. He said that he freed two slaves [as expiation for what he did] (*Ibn al-Jawzī* 145).

CALLING PARENTS BY THEIR FIRST NAMES

It is considered *makrūh* for a child to call out to a parent using the first name, and this is if the parent does not mind them doing that. If the parent does not like being called by the first name, then it would be *ḥarām* to do so. If a child is referring to a parent in their absence and is using their first name, then there is no harm. ‘Ā’isha was speaking about her father and said, “Abū Bakr gave me such and such thing” (*Sharḥ al-Zafar bil-Murād* 4).

YĀ ABATĪ

Saying *yā abati* which means ‘O my father’, was used by both the Prophets Ibrāhīm ﷺ and Yūsuf ﷺ. Ibrāhīm ﷺ in speaking to Āzar, said, “O my father, do not worship the devil” (Qur’ān 19:44). Yūsuf ﷺ in speak-

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ing with his father said, "O my father, indeed I have seen [in a dream] eleven stars and the sun and the moon; I saw them prostrating to me" (Qur'ān 12:4). What must be pointed out about these two Prophets is that one, Ibrāhīm ؑ, was speaking to an idol worshipper and a maker of idols, Āzar, who had threatened to kill Ibrāhīm ؑ saying, "Do you not like my gods O Ibrāhīm? If you do not stop I will surely stone you" (Qur'ān 19:46). The other Prophet, Yūsuf ؑ, was speaking to a Prophet, Ya'qūb ؑ, and a righteous man that dearly loved him. Although the men that Ibrāhīm ؑ and Yūsuf ؑ were speaking to were on opposite ends of the spectrum, both prophets addressed them in the same exact way using the exact same title of respect. This shows that respect of the parents is not dependant on them having a sound spiritual state with Allāh ﷻ; rather, *birr al-wālidayn* it is a Divine Decree that we have no choice other than to submit to it. Allāh ﷻ says, "But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness" (Qur'ān 31:15).

IBRĀHĪM'S ؑ FATHER

It must be noted here that there is a difference of opinion about whether Āzar was the father or paternal uncle of the Prophet Ibrāhīm ؑ. Those that say Āzar is his father take literally the aforementioned verse. Other scholars have said that Āzar was not his father, rather he was his paternal uncle and that the Arabs would sometimes call the paternal uncle 'father' (*Illish* 89). One of the proofs that support this opinion is the verse where Allāh ﷻ speaks to the Prophet Muḥammad ﷺ and says, "And your constant movement amongst those that prostrate" (Qur'ān 26:218). Allāh ﷻ is speaking to the Prophet Muḥammad ﷺ saying that He has been watching him as he passed down generations of his forefathers. Since the verse refers to his forefathers as 'those that prostrate' and this *sajda*, or prostration, is only to Allāh ﷻ, then all of his forefathers have to have been Muslim. The Prophet Muḥammad ﷺ is a descendant of Ismā'īl ؑ who is the

son of Ibrāhīm ﷺ both of whom were Muslims and prophets. Therefore, Ibrāhīm's ﷺ father would also have had to been Muslim and thus could not have been Āzar, who was an idol worshipper. Sulayman al-Jamal in his *tafsīr* says, "So [based on the aforementioned verse] all of the Prophet Muḥammad's ﷺ ascendants, both men and women, are Muslim" (*al-Jamal* 5:422). For more clarity on this topic, see *Masālik al-Ḥunafā' fi Wālidayy al-Muṣṭafā* by Imām al-Suyūṭī.

OTHER DIGNIFYING TITLES

Different customs and languages will dictate various ways of referring to one's father or mother and all are acceptable as long as the parent approves of it.



وَطَلَّبُ الرَّحْمَنِ يَرْحَمُهُمَا حَتْمٌ إِنْ اسْلَمَا وَإِلَّا حُرْمًا

Ask the Merciful to have mercy on them.

This is incumbent if they are Muslims, otherwise it is prohibited.

PRAYING FOR MERCY

This is an obligation based on the verse where Allāh ﷻ says, "And say: 'O my Lord, have mercy on them as they have raised me when I was young' (Qur'ān 17:24). The scholars have said that making this supplication once in a lifetime fulfills this obligation, as long as it was done with an intention to perform the obligation. The same ruling applies to making *du'ā'* for the Muslims that have preceded us as Allāh ﷻ has described the Believers as, "Those that come after them who say 'O our Lord, forgive us and our brother in faith who have preceded us in faith' (Qur'ān 59:10). If Allāh ﷻ gives an order, and there is no indication that it has to be done on a regular basis, such as in the case of the five prayers, then performing it once would be sufficient. (*Sharḥ al-Waraqāt* 34).

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Some scholars have said that one should make *duʿāʾ* for their parents five times a day. Muḥammad Mawlūd, in his commentary on this poem, holds that it would not be far fetched to say that this is in fact an obligation to do so five times a day. His reasoning is based on the verse where Allāh ﷻ says, "Thank Me and thank your parents" (Qurʾān 31:14). Since the parents are mentioned right after the Name of Allāh ﷻ, and to properly thank Allāh ﷻ one must pray at least five times a day, then to properly thank the parents *duʿāʾ* must be made for them at least five times a day. Muḥammad Mawlūd mentions that Thaʿalibī said in his *tafsīr* about this verse, "Whoever seeks forgiveness for them after every prayer has thanked them and whoever prays the five daily prayers has thanked Allāh" (*Sharḥ al-Zafar bil-Murād* 4).

ASKING FOR MERCY IF PARENTS ARE NOT MUSLIM

There is a difference of opinion amongst the scholars regarding the permissibility of asking for *raḥma*, or mercy, for parents that are not Muslim. Muḥammad Mawlūd is of the opinion that it would not be permissible and therefore the supplication that one would make for them would be for Allāh ﷻ to give them *hidāya*, or guidance. Muḥammad al-Ḥasan, in his commentary on this text, mentions that Ismael Ḥaqqī, Aḥmad al-Ṣāwī, and other scholars, consider it permissible to ask Allāh ﷻ to have mercy on parents that are not Muslim. Muḥammad al-Ḥasan also mentions that in the book *Faṭḥ al-Ḥaqq*, the author, Muḥamdhan Fāl ibn Muttālī, says:

Part of the rights of parents is that you supplicate for them because of the verse, 'And say, My Lord, have mercy on them just as they have raised me when I was young' (Qurʾān 17:24). This is the case even if the parents are not Muslim, as long as they are alive. This is because part of the mercy of Allāh ﷻ is that they be guided to Islām. If they are not Muslim and have died, then you do not supplicate for them because of the verse 'It is not befitting for the Prophet and those who believe to ask forgiveness for those that associate partners [with Allāh], even if they were relatives, once it has become clear that they

are from the companions of the fire' (Qur'ān 9:113). That 'clarity' only becomes apparent, and Allāh ﷻ knows best, once they die in a state of disbelief. As long as they are alive, there is still hope that they can repent and so you can ask mercy for them.

Nafrāwī, in his commentary of the *Risāla* of Ibn Abī Zayd, said, "In conclusion, asking forgiveness for people that have died in a state of disbelief is prohibited by the consensus of the scholars and this is the case even if they are one's parents. The only difference of opinion is in regards to asking forgiveness for one's parents as long as they are alive, since there is a chance they may become Muslim" (*al-Fawākih al-Dawānī* 2:291).



وَفِي إِجَابَةِ نِدَاءِ الْوَالِدِ وَالْإِبْنُ يَسْتَفِلُّ قَالَ وَالِدِي

As for the matter of when a parent calls his child

And the child is praying a *nāfila*, my father has said:

Rather than listing out the rules in this section himself, Muḥammad Mawlūd borrowed these following lines of poetry from his father. By doing this, he is keeping with the tradition of the Muslim scholars to build upon that which came before them through various methods such as commentaries, marginal notes or versification of another's prose. He is also very appropriately paying respect to his father, Shaykh Aḥmed Fāl by including him in this text on *birr al-wālidayn*. Abū Muḥammad, in his footnotes on his father Muḥammad al-Ḥasan's commentary of this text, mentions the following about Shaykh Aḥmed Fāl, "Shaykh Aḥmed Fāl ibn Muḥamdhan Fāl ibn al-Mīn was a great scholar, a poet, a *qāḍī* and a *muftī*. He was blessed with the acceptance from all aspects of the society at large as well as the leaders of Itrārza in the country now known as Mauritania. He passed away in the end of the 13th century of the Hijra calendar" (*Tuḥfat al-Surūr* 17).



وَإِنْ أَبٌ يُّنَادِي بِكَلِمَةٍ خَفِيَ ابْنُ نَفْلِهِ وَسَلَّمًا

“If a father calls out, the son

Should quicken his *nāfila* prayer and say *salām* so that he
may reply.

وَلْيُسِرِّ الْأُمُّ بِتَسْبِيحٍ إِذَا نَادَتْهُ وَلْيُخَفِّفِ النَّفْلَ كَذَا

He should be quick to answer his mother with *tasbiḥ* if

She calls him and he should also quicken his *nāfila*.

In both situations of the mother or the father calling out to the child, the child would quicken the *nāfila* prayer, say the final *salām* and then respond to the parent. According to Shaykh Aḥmad Fāl, if it was the mother that was calling, the child would first say *subḥān Allāh*, which is a permissible form of communication while one is in prayer. Shaykh Aḥmad Fāl says that the use of *subḥān Allāh* is specific to the mother and in this he is basing it on the ḥadīth that states, “If your mother calls you answer her but if your father calls you do not answer him” (*Musannaf Ibn Abī Shayba*). This ‘answering’ was interpreted to mean saying *subḥān Allāh*.

In another ḥadīth, the Prophet ﷺ said, “Whoever has something happen to them while in prayer should say *subḥān Allāh*” (*Ḥāshiyat al-Dussūqī* 1:443). The scholars have used this second ḥadīth as a proof of the permissibility of saying *subḥān Allāh* while in prayer to communicate something to another such as in the case of notifying the imām of a mistake, to point something out to someone or to let others know that you are in prayer (*Ḥāshiyat al-Dussūqī* 1:442–3). Since the saying of *subḥān Allāh* is allowed for any situation, whether when dealing with the parents or not, then one should definitely respond to the father by saying *subḥān Allāh*.



مَا لَمْ يَكُنْ أَصَمُّ أَعْمَى مَن دَعَا مِنْ وَالِدَيْهِ الْإِنْسَانِ وَإِلَّا قَطَعَا

This is as long as the one calling, whether it be either of the
child's parents,
Is not deaf or blind. Otherwise, he should cut the prayer
short."

The reason for cutting the prayer short in this situation is that it would be feared that the parent would call out to the child and not see that the child is in prayer, in the case of the blind parent, or would not hear the child say *subhān Allāh*, in the case of the deaf parent. Since the parent may become angry by thinking that the child is ignoring them, the Sharī'a requires the child to cut the prayer short to avoid possibly causing this anger. The rule of cutting off the prayer also applies in the situation where a parent, who is not deaf or blind, is calling the child and would become angry by either not hearing a response or by the child not coming to them in person. The cutting short of the prayer is only in the case of the *nāfila* prayer. In the case of a *farḍ* prayer, the child would only speed up the prayer and say *subhān Allāh*.

Birr of the Body

وَأِنْ أَرَدْتَ مَا يَصِي بِالْجَسَدِ فَاجْتَنِبِ الْمَشْيَ أَمَامَ الْوَالِدِ

If you want to know what has been ordered in regards to the
body,

Then beware of walking in front of your parent.

Ibn al-Sunnī narrates that, “The Messenger of Allāh ﷺ saw a man [walking] with a boy. He asked the boy, ‘Who is this [with you]?’ and the boy said, ‘My father.’ The Messenger of Allāh ﷺ said, ‘Do not walk in front of him and do not cause him to curse you’ (*ʿAmal al-Yaym wa al-Layla*). Muḥammad al-Ḥasan said that the second part of the ḥadīth that says “Do not cause him to curse you” means “Do not do anything bad that would cause him to curse you” (*Tuḥfat al-Surūr* 19).



أَوْ بِإِزَائِهِ نَهَارًا، وَاتَّسَعِ ذَلِكَ لَيْلًا فَتَعَلَّمْ، وَاتَّبِعْ

Also, beware of walking at his side if it is in the daytime, yet
there is much leeway in this

Matter if it is at night. So learn this and follow.

Nafrāwī, in his commentary of the *Risāla* of Ibn Abī Zayd, mentions that one should not only stay behind the parents while walking with them, they should not even walk at their side unless there is a need, such as the walking being at night (*al-Fawākih al-Dawānī* 2:290). This

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rule would also be applied when walking with honorable people such as the scholars, leaders, righteous people and elders (*Tuhfat al-Surūr* 19).



أَطِيعُهُ فِي جَمِيعِ مَا بِهِ أَمْرٌ إِذَا خَلَا مِنْ حَظَرٍ وَمِنْ ضَرَرٍ

Obey them in all that they order you to do,
As long as there is no prohibition or danger

AN ORDER TO DO SOMETHING PROHIBITED

Both Bukhārī and Muslim have narrated that the Messenger of Allāh ﷺ said, “There is no obedience in that which is disobedience to Allāh ﷻ. Obedience is only in that which is permissible” (*Bukhārī* and *Muslim*). If the parents order the child to do something that is a *shub-ha* (doubtful matter), Imām Ṭurtūshī in his text on *birr al-wālidayn* says that it is incumbent upon the child to obey if the parents would be hurt if the order is not followed (Ṭurtūshī 81).

Imām al-Ghazzālī in the *Ihyā'* holds the same opinion as far as obedience in doubtful matters, but adds that one should try to avoid it as best as possible. If there is no other choice, then one chooses performing a doubtful matter over causing the parents to become angry. This is because avoiding doubtful matters is recommended and not an obligation whereas to anger the parents is *ḥarām* by the consensus of the scholars (*Tuhfat al-Surūr* 20).

AN ORDER TO DO SOMETHING HARMFUL

The Messenger of Allāh ﷺ said, “Do not harm nor reciprocate harm” (*Ibn Majah*). One of the righteous people told his father, “Your huge right does not remove my little right” (Ṭurtūshī 59). An example of an order to do something harmful would be in the situation where the child cannot find a source of income locally to take care of himself and his family, so he needs to travel to find work. He does not have to

obey his parents if they tell him to forgo the travel because this would be a type of harm to the child and the ḥadīth clearly prohibits harming others. If the child is traveling to seek income beyond his needs, or he can find a source of income within his locale and his parents forbid him to travel, then traveling would be *ḥarām*.



وَلَمْ يُخَالِفْ أَدَبًا كَمَا جَرَى فِي قِصَّةِ الصِّدِّيقِ مَعَ خَيْرِ الْوَرَى

And the order does not contradict proper etiquette, like what
took place

In the story of the Ṣiddīq with the Best of Creation ﷺ.

Bukhārī narrates the following ḥadīth:

The Messenger of Allāh ﷺ went to Banī ‘Amr ibn ‘Awf to settle a dispute. The time of prayer arrived and so the *muadh-dhin* came to Abū Bakr and asked, ‘Will you lead the prayer and I make the *iqāma*?’ to which Abū Bakr replied, ‘Yes.’ Abū Bakr [began] leading the prayer and then Messenger of Allāh ﷺ came. The people were [already] in the prayer and he took a place in the line. The people then began to clap and Abū Bakr did not turn around in his prayer. Once many people began clapping, he turned around and saw the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ signaled to him to stay in his place at which point Abū Bakr raised his hands and thanked Allāh ﷻ for the order that the Messenger of Allāh ﷺ gave him. Then Abū Bakr walked backwards until he fell into the prayer line and the Messenger of Allāh ﷺ went forward and prayed. When he was finished with the prayer he said, ‘O Abū Bakr! What prevented you from staying in your place when I ordered you to?’ Abū Bakr said, ‘It is not befitting for the son of Abū Quhāfa to pray in front of the Messenger of Allāh ﷺ (Bukhārī).

Muḥammad al-Ḥasan said, “Abū Bakr gave precedence to *adab* over the order and the Messenger of Allāh ﷺ did not reprimand him” (*Tuhfat al-Surūr* 21).



إِنْ أَمَرَا بِطَاعَةٍ وَجَبَتْ كَذَلِكَ مَا اتَّصَفَ بِالْكَرَاهَةِ

If they order you to do an act of worship, then it becomes
incumbent on you

Likewise if they order you to do an action characterized by
dislike.

إِنْ نَهَيَا عَنْ مُسْتَحَبٍّ يُسْتَحَبُّ أَوْ يَجِبُ اجْتِنَابُ ذَلِكَ الْمُسْتَحَبِّ

If they forbid you from a recommended action, then it is
either recommended

Or incumbent upon you to stay away from that action.

Nafrāwī stated that one obeys his parents in doing the *makrūh* as well as in leaving the *sunna* and *mandūb* acts (*al-Fawākih al-Dawānī* 2:290). Imām al-Qurṭubī said:

‘*Uqūq al-wālidayn* is differing with them in the permissible things they request. *Birr al-wālidayn* would be in obeying them in the permissible things they request. So, according to this principle, if one or both of the parents give an order, it is an obligation for the child to obey as long as that order does not include a sin. Obedience would be obligatory whether the matter was originally *mubāh* or *mandūb*. Some of the scholars have considered that if the command was a matter that is originally *mubāh*, then it would become *mandūb*, due to the right of the parent. If the matter was *mandūb*, then it would increase in its level of being *mandūb* (*Tuḥfut al-Surūr* 22).



رَوَاتِبُ السُّنَنِ وَالرَّغِيْبَةُ لَيْسَ لَهُمْ فِي هَجْرِهِنَّ طَاعَةٌ

As for the regular *sunnas* and the *raghība*,

You do not have to obey them if they ask you to leave
them.

According to Imām Ṭurtūshī, one must obey his parents if they ask

him to leave a regular *sunna* once in a while. If they ask him to leave the *sunna* consistently, then he does not obey them because this would be a type of introducing a change to the Shari'a. Examples of a regular *sunna* would be the two *rak'as* prayed before the obligatory morning prayer as well as the *witr* prayer (*Turtūshī* 85-86).



وَأِنْ تُجَالِسَهُ فَجَنِّبْ مَوْضِعًا أَحْسَنَ مِنْ مَوْضِعِهِ أَوْ أَرْفَعًا

If you sit with them, then stay away from an area
That is better than theirs or higher.

لَا تَقْعُدْ إِنْ تَدْخُلُ عَلَيْهِ حَتَّى . يَأْذَنَ لَا تَقُمْ إِذَا قَعَدْتَ

Do not sit down, if you enter where they are, until they give
you permission.
Do not leave if you have sat down, until you ask permission.

In *Khâtimat al-Taṣawwuf*, it mentions a ḥadīth that states, "Whoever enters upon his father should not sit without his permission and whoever sits should not rise without his permission. Otherwise, he has done *'uqūq*. If one sits in a place higher or better than his father has done *'uqūq* to him" (*Tuḥfat al-Surūr* 24). The ḥadīth uses the term *'uqūq*, which may cause a person to think that to sit down or leave without permission would be *ḥarām*. It would be *ḥarām* if the parent does not want the child to do so, otherwise, it would be considered bad *adab*. So in the case that the parent does not mind the child sitting or leaving without permission, the *'uqūq* would mean that the child did not follow proper *adab* with the parents.



وَلَا تُسَافِرْ فِي مَبَاحٍ بَلْ وَلَا نَافِلَةٍ إِلَّا إِذَا مَا قَبْلًا

Do not travel for a permissible reason, or even
A recommended one, unless they both accept that you do so.

Imām Ghazzālī in the *Ihyā'* said, "You do not have the right to travel for a *mubāḥ* or *nāfl* reason without the permission of your parents" (*Tuhfat al-Surūr* 25).



وَالْبِرُّ فِي الرُّحْلَةِ حُكْمُهُ بَدَأَ مُذْ فِيهِ شَيْخُنَا ابْنُ مُتَّالِي شَدَا

Obedience to the parents as far as travelling to seek knowledge has been clear

Since the time our teacher, *Ibn Muttālī*, has said about it:

This is Muḥammad Mawlūd's teacher, Shaykh Muḥamdhan Fāl ibn Muttālī who authored the following three lines that are included in this text.



لَا تَعْصِ وَالِدَيْكَ مَهْمَى مَنَعَا مِنْ الْخُرُوجِ لِلْكِفَايِ فَاسْمَعَا

"Obey your parents whenever they prevent you

From going out to seek knowledge that is a collective obligation, so listen.

Examples of *farḍ kifāya* knowledge would be memorization of the entire Qur'ān, study of ḥadīth, and study of *fiqh* beyond what is needed in one's personal life. For people who have good memory, strong intellect, and good character, study of *farḍ kifāya* knowledge becomes *farḍ 'ayn* upon them (*Tuhfat al-Surūr* 26).



وَأَعْصِهِمَا فِي فَرَضِكَ الْعَيْنِيِّ إِذَا لَمْ يَكُ فِي الْبَلَدِ مَنْ يَعْلَمُ ذَا

Disobey them in seeking knowledge that is an individual obligation, if

There is no one in your area that is qualified to teach."

Muḥammad al-Ḥasan mentions that one of the commentators of the *Ihyā'* has narrated the following:

For all matters that ignorance about will lead you to destruction, then studying it is a *farḍ 'ayn* and you have no excuse to leave it even if your parents forbid you from studying it. This is whether that knowledge was from the matters of *'aqīda* or obedience. *'Aqīda* matters include knowing the Creator ﷻ, His characteristics, what is necessary for Him, what is inconceivable for Him, and what is conceivable. They also include knowledge that the Prophet Muḥammad ﷺ is His servant and Messenger, the one who is truthful in his actions and speech. Matters of obedience include that which concerns the outer, such as knowledge of purification, prayer, fasting, etc. It also includes matters that concern the inward state, such as intention, sincerity, trust in Allāh ﷻ, patience, thankfulness, etc. It also includes knowledge of sins associated with the tongue, like drinking intoxicants, and knowledge of the *ḥarām*, such as *ribā* and other matters. Also knowledge of sins associated with the genitals, such as *zinā*, or with the hand, such as theft. It also includes knowledge of sins associated with the inward such as jealousy, arrogance, *riyā'*, having a bad opinion, etc. Knowledge of these things is a *farḍ 'ayn* that one must seek, even if the parents do not give permission (*Tuhfat al-Surūr* 26).



نَسَبُ ذَا فِي الرُّوضِ لِابْنِ نَاجِي شَارِحُ الْأَخْضَرِيِّ ذِي الْإِبْلَاجِ

Ibn Muttālī attributed that opinion to *al-Rawḍ*, a book by Ibn

Nājī, the possessor of clarity

Who is a commentator of the text *al-Akhḍarī*.

Al-Rawḍ al-Yānī' is written by Sharīf Sidi Muḥammad Ibn Nājī and it is a commentary on the text of Abdur Raḥmān al-Akhḍarī (*Tuhfat al-Surūr* 25).

Birr of Wealth

قَالَ أَبُو الْحَسَنِ يُعْطِيَانِ مَالِ مَا إِلَيْهِ يَخْتَاَجَانِ

Abū al-Ḥasan has said, "They must be given

Any wealth that they require

Abū al-Ḥasan ‘Alī ibn Muḥammad al-Manūfī al-Shādhilī (d. 939/1532) is one of the great Mālikī jurists and has authored many beneficial works. This opinion of Abū al-Ḥasan was taken from his commentary on the *Risāla* of Ibn Abī Zayd (*Tuḥfat al-Surūr* 27). He is not to be confused with the other great Mālikī scholar and saint, Abū al-Ḥasan al-Shādhilī (d. 654/1258), who was born in Morocco and is the founder of the Shādhilī Ṣūfī order.

Allāh ﷻ has said, "And befriend them in this life in a good manner" (Qur’ān 31:15). It has been narrated that the Messenger of Allāh ﷺ explained the meaning of this verse by saying, "Befriending in a good manner means that you feed them if they are hungry and you clothe them if they are naked" (*Tuḥfat al-Surūr* 28). In the *tafsīr al-Durr al-Manthūr* by Imām Suyūṭī, it mentions that ‘Abdul Razzāq narrated in the *Muṣannaf* that, "Ḥasan was asked, 'What is *birr al-wālidayn*?' He said, 'That you spend your wealth on them and that you feed them when they order you to, unless that would be a sin' (*Tuḥfat al-Surūr* 28).

Therefore, when the parents have no source of income, it is incumbent upon their children to support them. This rule of financial support applies whether the parents are Muslim or not. Ibn al-Qāsim

narrated that Imām Mālik was asked, 'If the father or mother who is not Muslim is in need, and they have Muslim children, are the children obliged to support them?' He said, "Yes" (*Badr al-Zawjayn* 134).



وَلَا يَذَرُهُمَا يَضِيعَانِ وَلَمْ يَزِدْ عَلَى ذَا حَيْثُ بِالْمَالِ أَلَمْ

And you should not leave them to waste away." He did not

Mention more than this when he spoke about the financial support of the parents.

Not only must the parent be supported with the basics, they must also be given enough to keep them at a status that they are worthy of. If the parents receive only enough support to keep them from being hungry, for example, they will not be living a happy life. For that reason, Abū al-Hasan also mentioned that the child "should not let them waste away."

The scholars have specifically mentioned that the child, or children, would also have to support the parent's servant and would give the parents what they need to spend during the festive occasions of 'Īd (*al-Fawākih al-Dawānī* 2:291). This is a clear proof that a child may not reserve spending on the parents to only the 'bare minimum'.



وَالْبِرُّ فِي الْإِنْفَاقِ حَيْثُ أَعْسَرَا مِمَّا بَدَا طَالِعٌ لَهُ الْمُسَرَّا

Birr as far as financially supporting them when they are in need

Is from the clear matters so look into it in *al-Muyassar*.

The rules of financially supporting ones parents can be found in detail in larger works of *fiqh* and the author here suggests that one research the matter in the book *Muyassar*. *Muyassar al-Jalīl* was written by Muḥand Bābā al-Daymānī (d. 1277/1860). It is a commentary on the *Mukhtaṣar* of Khalīl, which is a text of the great Turkish Mālikī scholar Khalīl ibn Ishāq who lived and taught in Egypt (d. 776/1374). The rul-

Birr of Wealth

ings are discussed in the Chapter of Financial Support (*nafaqa*) and can be found in the larger texts of all legal schools of thought. If one is in a situation where the parents are in need of financial support, expert legal counsel from one trained in the Shari'a (*faqih*) should be sought to establish what a person is obligated to do.

Birr of the Heart

بِرُّهُمْ بِالْقَلْبِ مِمَّا فُرِضَ فَأَحْذَرِ مَنْ أَنْ تَبْغُضَ أَوْ تَعْتَرِضَ

Birr of them in one's heart is from what has been made incumbent

So beware of hating them or objecting against them.

INWARD AND OUTWARD ACTIONS

Actions are divided into two categories of inward and outward. Inward actions are those that are done by the heart and all other actions are considered outward actions and each category can be either good deeds or sins. These inward actions are called the actions of the heart and one will be taken into account for them on the Day of Judgment. Allāh ﷻ says, "Verily [the faculties of] hearing, seeing and the heart, all will be questioned" (Qur'ān 17:36).

Examples of good deeds of the heart would include having a good opinion of Allāh ﷻ, being content with the decree of Allāh ﷻ, depending on Allāh ﷻ, patience, and thankfulness. Examples of sins of the heart would include jealousy, hate, dissatisfaction with the decree of Allāh ﷻ, and hate for other than the sake of Allāh ﷻ. Both of these prior two subcategories could have outward manifestations, which would then be considered outward actions, but the roots are part of the inward actions. Outward actions are anything done by using other than the heart and could be good deeds or sins. Examples of both good

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deeds of the outward are giving charity, saying good things, walking to the *masjid*, and reading Qur'ān. Examples of outward sins are stealing, lying with the tongue, walking to the *ḥarām* or looking at the *ḥarām*.

BIRR IN THE HEART

Allāh ﷻ has ordered mankind, both through His revealed Word and what His Messengers have conveyed to us, to deal with the parents in a beautiful manner. The order to do *birr al-wālidayn* is one that must be fulfilled by doing both outward actions, such as what has been discussed in the text up until this point, as well as inward actions. One of the verses in the Qur'ān that presents foundational principles for how to deal with parents is, "Your Lord has decreed that you worship none other than Him, and that you do *iḥsān* to your parents... Your Lord is Well Aware of what is in your hearts" (Qur'ān 17:23–25).

This last section of the verse that states "Your Lord is Well Aware of what is in your hearts" is a reminder that Allāh ﷻ is also watching to see if the child has *birr* in the heart. If one follows the rules of *birr* outwardly, but has contempt, ill-feelings or hate for his parents, they have not fulfilled their duty. Aḥmad al-Ṣāwī, in his *tafsīr* of this verse, said, "Here is a promise of good and punishment meaning that 'there is no consideration to a claim of having *birr* in word, for Allāh ﷻ is well aware of the secrets" (*Tuḥfat al-Surūr* 29).

In the same way, if a person has *birr* in the hearts, yet made a mistake in dealing with their parents and is remorseful of what was done, then they should remember that Allāh ﷻ is aware of the soundness of the hearts and will hopefully forgive them. Fakhr al-Rāzī has said in his *tafsīr* of this verse that, "If the mistake that the child made was not due to *ʿuqūq*, but was rather caused by human nature, then it would be forgiven, and Allāh ﷻ knows best" (*Tuḥfat al-Surūr* 29).

HATE AND DIFFERING

Muḥammad al-Ḥasan, in his commentary on this poem, said that hate and differing are the root source of *ʿuqūq* (*Tuḥfat al-Surūr* 29).

Conflicting Orders

الشَّيْخُ الْأَجْهُورِيُّ قَالَ بَعْدَ مَا نَظَرَ سَاقَ بَعْضِ أَهْلِ الْعِلْمِ مَا

Shaykh al-Ajhūrī, after researching the matter, said,

“Some of the people of knowledge transmitted what. . .

يُفِيدُ أَنْ تُقَدَّمَ الْأُمُّ عَلَى الْأَبِ إِذَا مَا اقْتَضَى فِي ابْنِ عَمَلٍ

Implies that precedence is given to the mother over

The father if they both demand an action from the child.”

‘Alī ibn Muḥammad Abū al-Irshād al-Ajhūrī (d. 1066/1656) was a Mālikī jurist, as well as a scholar of ḥadīth, from Egypt (*Tuḥfat al-Surūr* 29). ‘Abdul Bāqī narrated that ‘Alī al-Ajhūrī is of the opinion that if both parents call out to a child, then the child would respond first to the mother (*Tuḥfat al-Surūr* 30). Muḥammad Mawlūd, in his commentary on this text, mentions that Imām al-Suyūṭī narrated a ḥadīth that states, “If your father and your mother call you, respond to your mother” (*Sharḥ al-Zafar bil-Murād* 10).



وَمَالِكَ أَمَرَ مَنْ تَجَادَبَاهُ أَنْ لَا يَعْوَ الْأُمُّ، وَلِيَطِيعَ أَبَاهُ

Imām Mālik ordered the one whose parents gave him conflicting orders

To not disobey his mother and to obey his father.

In *Mukhtaṣar al-Jāmiʿ*, it mentions the following, “A man said to Mālik, ‘My father is in Sudan and he has written me [a letter] and told me to come to where he is, yet my mother is preventing me.’ Mālik said, ‘Obey your father and don’t disobey your mother” (*Ṭurtūshī* 29).

The early scholars were very careful when answering questions, as they knew the weight their opinions carried. They are representatives of the Sharīʿa and the inheritors of the Prophets ﷺ and their opinions would define the practice of Islam for many people. Here, we see an example of where Imām Mālik was not quick to give the man an answer that would put the right of one parent over the other. By giving him this answer, he is forcing the man to figure out a way to please both of them by any means necessary. Muḥammad al-Ḥasan says, “What this means is that the son try his best to seek the pleasure of his mother when he travels to see his father. Even if this means that he takes his mother with him so that he can be sure to obey his father and not disobey her” (*Tuḥfat al-Surūr* 30).



وَاللَّيْثُ قَالَ إِنَّهَا تُقَدَّمُ وَبِالْأَحَادِيثِ الصَّحَاحِ يَدْعُمُ

Al-Layth said that she is given precedence

And he supports this by *Ṣaḥīḥ* ḥadīths.

Layth ibn Saʿd Abū al-Ḥārith (d.175/791), originally from Khorasān, was the Imām of Egypt in his time in both the realm of ḥadīth and *fiqh*. Muḥammad al-Ḥasan said, “Al-Layth ibn Saʿd was asked about this same situation that Mālik was asked about and he responded by saying, ‘Obey your mother, for she has two thirds of *birr*.’ This is reference to the ḥadīth where the mention of the mother was only mentioned twice” (*Tuḥfat al-Surūr* 30). The other ḥadīth where the mother is mentioned three times will be discussed in the next chapter.

Which Parent Has a Greater Right

لِرَقَّةِ الْأُمِّ وَمَا لَقِيَتْ مِنْ شُقَّةٍ فِي الْحَمْلِ وَالتَّرْبِيَةِ

Because of the tenderness of the mother and what she experienced

From the hardship of the pregnancy and childrearing . . .

وَضَعْفِ النِّسَاءِ تَفُوقُ لِلْأَبَا فِيمَا مِنَ الْبُرُورِ كَانَ نُدْبَا

And because of the weakness of women, the mother supercedes the father

In the recommended from the matters of *birr*.

Allāh ﷻ says in the Qur'ān, "We have enjoined man to have *ihsān* with the parents. His mother carried him with hardship upon hardship and then nursed him for two years" (Qur'ān 31:14).

Ibn al-Jawzī narrates on the authority of Zur'a ibn Ibrāhīm who said:

A man came to 'Umar ؓ and said, 'My mother has become old and she cannot use the lavatory without me carrying her on my back. I clean her and I turn my face away [when doing that]. Have I fulfilled her right?' 'Umar ؓ said, 'No.' The man said, 'Did I not carry her on my back and dedicate myself to her service?' He said, 'She used to do that for you. But she had the hope that you would stay with her and you have the hope that she goes away (Ibn al-Jawzī 129).

Ibn al-Jawzī also narrated that, “A man said to ‘Abdullāh ibn ‘Umar ؓ and said, ‘I carried my mother on my shoulders from Khorasan and completed the rites [of Hajj] with her. Do you think that I have compensated her?’ He said, ‘No, not even for one of her contractions” (*Ibn al-Jawzī* 130). Muḥammad al-Ḥasan narrates that Ibn ‘Aṭiyya said, “Fulfilling the necessary rights of parents as far as honoring and protecting them and financially supporting them when they are in need is an obligation. All other types of *birr*, gentleness, and kind words and actions is highly recommended. It is in this category that the mother should be given preference” (*Tuhfat al-Surūr* 31).

This, of course, in no way means that one neglects the rights of the father or does not perform extra *birr* with him. It is only to stress that the special consideration that extra *birr* be given to the mother for all that she has gone through and for her emotional attachment to the child which, by normal means, is stronger than the father’s to the child. Even though the father may have struggled and experienced hardship in raising the child, it is the mother whose pain and suffering was highlighted by Allāh ﷻ in the two previously mentioned verses from the Qur’ān. Therefore, if the mother was given a special place by Allāh ﷻ, then we have no other choice than to do the same.



لِذَاكَ قَدْ وَرَدَ عَنْ خَيْرِ الْوَرَى إِلَى ثَلَاثِ أُمُرْهَا مُكَرَّرًا

For that reason, it has been narrated from the Best of all Men ﷺ

That her matter was repeated three times.

A ḥadīth is narrated that states that, “A man came to the Prophet ﷺ and said, ‘O Messenger of Allāh, who has more of a right to my companionship?’ He said, ‘Your mother.’ The man said, ‘Who next?’ He said, ‘Your mother.’ The man asked, ‘Who next?’ He said, ‘Your mother.’ The man asked, ‘Who next?’ He said, ‘Your father” (*Bukhārī*). Al-Miqdām ibn Ma’dikarab narrated that the Prophet ﷺ said, “Verily Allāh ﷻ enjoins you to take care your mothers, verily Allāh ﷻ enjoins

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you to take care your mothers, verily Allāh ﷻ enjoins you to take care your mothers. Allāh ﷻ enjoins you to take care of close relatives then the next closest” (*Ibn al-Jawzī* 138).



وَالْحَسَنُ الْبَصْرِيُّ هِيَ أَكْبَرُ حَقًّا وَحَقُّ الْأَبِ مِنْهَا أَلْزَمُ

Ḥasan al-Baṣrī holds the opinion that she has a greater right

But the right of the father is more binding than hers.

In the *Khātima*, it states that, “The dominant opinion is that the right of the parents is equal” (*Tuḥfat al-Surūr* 33).

Obeying Parents About Marriage

وَالْبِرُّ فِي النِّكَاحِ حُكْمُهُ انْجَلَى مُذْ قَالَ أَحْمَدُ إِمَامُ الْفَضْلِ

The judgment of *birr* in regards to marriage has been made
clear

Since Aḥmad, the Imām of the righteous people has said:

Aḥmad ibn Muḥammad al-Majlisī (d. 1309/1891) was one of the great scholars of the land of Shinqitt, the country now known as Mauritania, and he came from a righteous and scholarly family.



إِنْ أَمَرَ الْوَالِدُ مَنْ قَدْ نَجَلَا بِتَرْكِ تَزْوِيجِ سُلَيْمَى مَثَلَا

“If the father orders his son

To forgo marriage to a specific person

فَابْنُ هِلَالٍ ذُو الْعُلُومِ وَالْعُلَى يَلْزَمُهُ لِلْأَمْرِ أَنْ يَمْتَثِلَا

then Ibn Hilāl, the possessor of knowledge and highness,

Requires him to obey the order.

Ibrāhīm ibn Hilāl al-Sinhājī al-Sijilmāsī (d. 914/1508) was a Mālikī jurist and the Muftī and main scholar of Sijilmāsa, in present-day Morocco. (*Tuhfat al-Surūr* 34). Muḥammad al-Ḥasan said about this

ruling, "Ibn Hilāl requires the son to obey the order of his father forbidding him to marry a specific person. This is as long as the son does not fear falling into the *ḥarām* with that specific person. Sidi 'Abdullāh ibn al-Ḥājj narrated this opinion from Ibn Hilāl" (*Tuḥfat al-Surūr* 34).



وَأِنْ يَكُنْ فِرَاقُهَا قَدْ سَأَلَ فَالْهَيْثَمِي خِلَافُهُ لَنْ يَحْظَلَ

If it is divorce that the father is asking for,

Then al-Haythamī does not prohibit the son's disobedience.

وَسَيِّدِي جَسُوسٌ لَمَّا نَقَلَ كَلَامَهُ مَارَدُهُ بَلْ قَبِلَ

When Sayyidī Jassūs transcribed al-Haythamī's words,

He did not refute them but rather accepted his opinion."

Abū al-'Abbās Aḥmad ibn Muḥammad ibn Ḥajar al-Sa'dī al-Anṣārī al-Haythamī (d. 974/1567) was a great scholar of ḥadīth and a jurist of the Shāfi'ī madhhab and was from Egypt. By Jassūs narrating this opinion and not making any comments, it is a sign that he accepted it to be the correct opinion. This opinion was also then narrated by Aḥmad al-Majlisī in these lines of the poem, and then Muḥammad Mawlūd included them in his text. Since no one made any comments indicating that this was an incorrect opinion, this indicates their acceptance of it being the correct position. A proof for this opinion is the ḥadīth in which the Prophet ﷺ said, "Do not harm nor reciprocate harm" (*Ibn Maja*).

If the parents do not have the right to cause harm by preventing a son from earning a livelihood that he needs to support himself, wife and family, then how could they have the right to order him to break up his family? There are other scholars that hold that it would be incumbent for the son to obey the command to divorce. The evidence they use to support their stance is the ḥadīth narrated by Tirmidhī in which Ibn 'Umar ؓ said, "I had a wife who I loved but my father did not like her and so he ordered me to divorce her but I refused.

Obeying Parents About Marriage

This was mentioned to the Messenger of Allāh ﷺ who said to me, ‘O ‘Abdullāh, divorce her’ (Tirmidhī).

Although this is a sound ḥadīth, we have seen that the opinion of the aforementioned scholars, that is also supported by a sound ḥadīth, is the correct opinion. It must also be noted that in this ḥadīth, the person that was giving the order to divorce was ‘Umar ibn al-Khaṭṭāb ؓ and he would only be doing so based on what he saw was the best for his son’s *dīn* and be based on his scholarly judgment. This is contrary to the majority of situations where parents meddle in the matter of their son’s marriage and do so because of selfish desires that are fueled by their culture and ignorance. If a parent feels that their son’s marriage is not benefiting his *dīn*, they should seek legal counsel with a scholar well versed in the rules of *fiqh* before taking any steps to try and break up the marriage.

It must be noted that this ruling of a parent asking a child to divorce relates specifically to the son. As for the daughter, no one, not even the parents, have the right to ask her to seek a divorce from her husband. Muḥammad Mawlūd, in his poem *Maḥārim al-Lisān*, which is a text on the Prohibitions of the Tongue, lists “Ruining a wife’s dealing with her husband” as being *ḥarām* (*al-La’ālī al-Ḥisān* 36). Muḥammad al-Ḥasan, in his commentary on *Maḥārim al-Lisān* clearly states that this matter is *ḥarām*, whether it was the wife’s relatives or others that are trying to ruin the wife’s dealing with her husband (*al-La’ālī al-Ḥisān* 36). If it is *ḥarām* to meddle in a marriage in a way that harms the relationship between the husband and wife, then what about a person that works to sever the marriage through telling the wife to ask for a divorce?

Another matter that Muḥammad Mawlūd lists in *Maḥārim al-Lisān* is “A woman asking for a divorce without reason of there being harm” (*al-La’ālī al-Ḥisān* 36). The proof for this is the ḥadīth narrated in *al-Jāmi’ al-Ṣaḡhīr* that states, “Any woman that asks her husband for a divorce, without their being something harmful to her, then the smell of Paradise is forbidden to her” (*al-La’ālī al-Ḥisān* 36).

If it is *ḥarām* for the wife to ask for divorce if the marriage is not

causing her any harm, then what about a person outside of the marriage coming in to meddle? If someone convinces the wife to ask her husband for divorce, then that person would be aiding in performing a *ḥarām* matter and one that is greatly appreciated by Iblis, the main devil. This is based on what Imām Muslim has narrated that the Messenger of Allāh ﷺ said, "Iblis places his throne on the water and then sends out his armies. The one that will get the closest seat to Iblis will be the one that returns having caused the most trouble. One of them will return and say, 'I did such and such thing.' Iblis will say, 'You have not done anything!' Then another will come and say, 'I did not leave him until I separated between him and his wife.' Iblis will then draw him close and say, 'Yes, you.'"

If there is a situation where the wife is harmed by being married, then the Shari'a not only allows for her to leave the marriage, but obligates her to take the necessary steps to seek a divorce. This is clear in the ḥadith as it states "without there being harm to her." Allāh ﷻ tells men that if they are not going to divorce a woman then they have to, "Keep them in a good manner or part with them in a good manner" (Qur'an 65:2). For a wife to go through the steps of seeking an end to the marriage due to harm, she must seek expert legal counsel from a scholar well versed in *fiqh*.



وَإِنْ يَكُنْ أَضْلَ النِّكَاحِ حَظْلًا فَلَيْسَ لَأَزْمَالَهُ أَنْ يَقْبَلَ

If it is marriage, in general, that they are prohibiting,

Then it is not necessary for him to accept that order.

AN ORDER NOT TO GET MARRIED AT ALL

Not being able to get married at all would present a clear harm and one does not have to obey an order that is harmful. The author says that not having to obey this order would "not be necessary for him," but the same ruling applies to preventing a daughter from marriage.

Obedying Parents About Marriage

Imām Ṭurtūshī, in his text *Birr al-wāliḍayn*, says, “Daughters are not obligated to obey their parents if they prevent them from getting married. The reason for this is that obedience is only in matters that would cause the parents harm or hurt. As for the daughters getting married, that is something that parents would be extremely happy for. In fact, there is harm, hurt and a fear of having an unpleasant end if the daughters stay in the house” (Ṭurtūshī 85).

Here we see from Imām Ṭurtūshī’s words that it is unreasonable if parents do not want their daughter to get married. Disobeying the parents in what are “unreasonable requests or orders” is not considered *‘uqūq al-wāliḍayn*. “Unreasonable” would be determined by the Sharī‘a and the custom of the people, but not by the “reason” of the child. *‘Uqūq al-wāliḍayn* will be discussed in further detail in a following chapter. The rules of when a daughter obeys or disobeys her parents in regards to marriage are complicated and case specific. One must seek expert counsel from someone well versed in *fiqh* before making any final decisions.

Birr After the Parent's Death

بِرُّهُمَا بَعْدَ الْمَمَاتِ بِالذُّعَا إِنْفَازِ عَهْدٍ مِنْهُمَا قَدْ وَقَعَا

Birr after their death is through supplication

And by fulfilling any promises that they had made.

Muḥammad Mawlūd, in his commentary of this text, mentions the following ḥadīth, "It has been narrated that a man said, 'O Messenger of Allāh, my parents have died. Is there any *birr* left that I should do?' He said, 'Supplicate for them, ask forgiveness for them, repay their debts, fulfill their promises and maintain kinship bonds that are only filled through them' (*Sharḥ al-Zafar bil-Murād* 13).

Muḥammad al-Ḥasan, in his commentary, mentions the following three ḥadīth, "Allāh ﷻ will raise the station of a person in Paradise and will then say, 'O my Lord, why have I received this?' Allāh ﷻ will say, 'Through your son's asking of forgiveness for you' (*Bayhaqī*), "Whoever visits the grave of his parents, or one of them, every Friday, will be considered to be a person of *birr*" (*Majma' al-Zawa'id*), and "Every person that wants to give *ṣadaqa* should give it on behalf of his parents, if they were Muslim. His parents will get the reward and the son will get a reward equal to theirs, without diminishing anything from their reward" (*al-Ithāf*).



صِلَةُ أَرْحَامِهِمَا، وَوَضِلِ أَهْلَ مَوَدَّتِهِمَا مِنْ قَبْلِ

Renewing their family bonds and continuing
Old relationships with their close friends.

The Messenger of Allāh ﷺ said, "The best type of *birr* is that a man maintains connections with his father's friends after his father has gone" (*Muslim*).

ʿAbdullāh ibn Dinār narrated the following:

When ʿAbdullāh ibn ʿUmar would leave Mecca, he had a donkey that we would ride when he would get tired of riding his camel. He also had a turban that he would wear. One day, he was on that donkey and a Bedouin passed by him. Ibn ʿUmar said, "Are you not the son of so-and-so?" He said, 'Yes, I am.' So Ibn ʿUmar gave him his donkey and said, 'Ride this' and also gave him the turban and said 'Wear this.' Some of Ibn ʿUmar's companions said to him, 'May Allāh ﷻ forgive you [your sins]! You gave this Bedouin the donkey that you used to rest on and the turban that you wore on your head.' Ibn ʿUmar said, 'I heard the Messenger of Allāh ﷺ say, 'The best type of *birr* is that a man maintains connections with his father's friends after his father has gone' (*Muslim*).



وَالْخُلْفُ فِي الْبُرُورِ بِالْجَدِّينِ هَلْ وَاجِبٌ أَمْ لَا عَلَى قَوْلَيْنِ

There is a difference of opinion about *birr* of the grandparents.
Is it *wajib* or not? There are two opinions about this.

According to the opinion that one has to do *birr* with the grandparents, then all of the rules of dealing with parents would apply to the grandparents as well. Qāḍī ʿIyāḍ said that the well-known opinion of Imām Mālik is that one is obligated to do *birr* with the grandparents. Ibn Hajar, in the book *al-Zawājir*, counts *ʿuqūq al-wālidayn* as one

Birr After the Parent's Death

of the major sins and says that this includes all grandparents, even distant ones (*Tuhfat al-Surūr* 39). Muḥammad Mawlūd mentions that in *Fath al-Bārī*, it states that the dominant opinion according to the Shāfi'ī madhhab is that *birr* of the grandparents is an obligation (*Sharḥ al-Zafar bil-Murād* 14).

According to a number of Mālikī scholars, such as al-'Adawī, al-Nafrāwī, al-Ṣāwī, and al-Ṭurtūshī, the dominant opinion is that the grandparents do not have the same status as the parents. One of the proofs that Imām al-Ṭurtūshī presents for why the grandparents do not have the same status is that in the verse where Allāh ﷻ orders mankind to be good to their parents it states, *Maybe one or both of them will become old with you* (Qur'ān 17:23). Imām Ṭurtūshī said, "If Allāh ﷻ wanted to include the grandparents, He would not have used only the singular and the dual pronoun when referring to the parents. Rather, He ﷻ would have used 'them' in the plural form" (*Ṭurtūshī* 92).

Disrespect of Parents

أَمَّا الْعُقُوقُ فَمُخَالَفَةُ الْآبِ فِيمَا الْخِلَافُ فِيهِ يُوجِبُ الْعُصْبَ

As for 'uqūq, it is differing with the parent
In that which would cause anger.

وَحَيْثُمَا الْخِلَافُ لَا يُثِيرُ سَخَطَهُ فَجُرْمُهُ صَغِيرٌ

If the differing does not cause
Anger, then the sin is a lesser one.

It is narrated that "The Prophet asked his companions three times, 'Should I not tell you of the worst of sins?' We [the companions] said, 'Indeed O Messenger of Allāh ﷺ.' He said, 'Associating partners with Allāh ﷻ and 'uqūq of the parents' (Bukhārī).

MAJOR AND MINOR SINS

A sin could either be a major sin, *kabīra* (plural *kabā'ir*), or a minor sin, *ṣaghīra* (plural *ṣaghā'ir*). Both sins require that a person do repentance, which is called *tawba*. This would require one to fulfill the four conditions of repentance:

1. Have remorse over what was done
2. Intention never to return to that wrong action
3. Stopping the action, for the one still engaged in it at the time
4. Returning wrongs, if the sin included another person

THE RIGHTS OF PARENTS

‘UQŪQ THAT CAUSES ANGER

Muḥammad Mawlūd says in his commentary of this line, “This is anger that is defined by the custom and not due to a bad character or deficient intellect, as there are many people that are not satisfied by anything” (*Sharḥ al-Zafar bil-Murād* 15). Therefore, if the child does something that would normally cause a reasonable parent to become angry then that would be ‘uqūq.



وَهُوَ مِنَ الْمُحَرَّمَاتِ الشَّائِعَةِ فِي بَدَنِ وَيَالِهِ مِنْ قَارِعَةٍ

This differing is from the prohibited matters that are inclusive
Of the entire body and what a calamity that disobedience is.

The body’s main tools for either obedience or disobedience are referred to in Arabic to as *jawāriḥ* (singular *jāriḥa*) which literally means “something that wounds.” The six that Muḥammad Mawlūd is referring to when he says “the entire body” are the hands, feet, ears, eyes, heart and tongue.



وَإِنْ تُرِيدَ ذَلِكَ الشَّيْءَ يَنْجَلِي فَضَرْبُ الْيَدِي وَفِرَارُ الْأَرْجُلِ

If you want to have that inclusiveness made clear

Then it is hitting with the hand, running away with the feet,

THE HANDS

This would include anything else that is done with the hands such as throwing the hands up in the air at them in disgust, clenching a fist when speaking to them, or hitting an object in frustration when dealing with them. The ‘ulama have mentioned that Allāh ﷻ never ordered people to not *hit* their parents, but He did prohibit saying

Disrespect of Parents

of *uff* to them, which is less in degree than hitting (Qur'ān 17:23). So since saying *uff* is *ḥarām*, then everything else that is worse than it would also be *ḥarām* by default.

THE FEET

‘Abdul Razzāq narrates that, “A man came to the Prophet ﷺ to pledge allegiance to make *hijra* and left behind his parents to weep. The Prophet ﷺ said, ‘Return to them and make them laugh just as you have made them weep’ (*Mustadrak*). In this case, the man used his feet to perform *‘uqūq* by leaving his parents and causing them to weep.



وَسَمِعُ الْأَذَانِ وَشَزَرُ الْأَعْيُنِ بُغْضُ الْقُلُوبِ، وَاعْتِرَاضُ الْأَلْسُنِ

Listening with the ears, giving a hateful glance with the eyes,
Hating with the heart, and differing with the tongue.

THE EARS

The Messenger of Allāh ﷺ said in reference to *ghība* (backbiting), “The one who listens is the partner of the one who says it” (*al-La-‘ālī al-Ḥisān* 74). So, since *ghība* is *ḥarām*, listening would make one a partner in the sense that they too are committing a *ḥarām* action. Although *ghība* is *ḥarām* regardless of who is being spoken about, it is especially dangerous when it is about one’s parents. Normally, a person would not stand for anyone to speak about his or her parents and may wonder why this is being mentioned. The *ghība* that is more common amongst the siblings would be talking about their own parents, or parent, to each other. Many times, families forget that the rules of the Shari‘a apply at home as well and may become lax about speaking about other members of the family.

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THE EYES

‘Ā’isha ؓ narrated that the Messenger of Allāh ﷺ said, “One has not done *birr* if he looks sharply at his father” (*Tuhfat al-Surūr* 43).

THE HEART

Refer to the section “*Birr* of the Heart” for a discussion of this topic.

THE TONGUE

The Messenger of Allāh ﷺ said, “If Allāh ﷻ knew a type of ‘*uqūq* that was less than [saying] *uff*, He would have forbidden it” (*Sharḥ al-Zafar bil-Murād* 15). The verse where Allāh ﷻ has commanded that one not say *uff* to the parents is, “Your Lord has ordered that you worship none other than Him and that you do *iḥsān* with the parents. Maybe one or both of them will become old while with you and so do not say *uff* or chastise them. Rather, speak to them with honorable speech” (Qur’ān 17:23).



وَإِخْذِرْهُ فَهُوَ مِنَ الْآثَامِ الَّتِي لِشَوْمِهَا سَرِيعَةُ الْعُقُوبَةِ

Beware of ‘*uquq* for it is from the sins that,

Because of its severity, is quick to be punished.

The Messenger of Allāh ﷺ said, “All sins will be delayed by Allāh ﷻ as He wills until the Day of Resurrection except ‘*uqūq al-walidayn*. For verily Allāh ﷻ will hasten the punishment for the person who does that action in this life before he dies” (*Mustadrak* of al-Ḥākim). In *al-Jāmi‘ al-Ṣaghīr* a ḥadīth is related that states, “There are two sins that Allāh ﷻ will hasten their punishment in this life: *baghy* and ‘*uqūq* of the parents” (*Kashf al-Khafā*). Muḥammad Mawlūd defines *baghy*, in his text *Maṭ-harat al-Qulub*, by saying:

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As for *baghy*, according to the author of *Faḥ al-Ḥaqq*,
It is harming the creation without a just cause (*Nukhbat
al-Maṭlūb* 36).



وَفِي جُرَيْجٍ، وَالْفَتَى الَّذِي اعْتُقِلَ لِسَانُهُ رَقِيقَةً لِلْمُتَقَلِّ

In the stories of Jurayj and the young boy
Whose tongue was tied, is a lesson for the one who ponders.

THE STORY OF JURAYJ

In *Saḥīḥ Muslim*, on the authority of Abū Hurayra, the following is narrated:

Jurayj was a man preoccupied with worship and so he began staying in his private monastery. His mother came to him once and said, 'O Jurayj!' He said, 'O Lord, my mother and my prayer.' She said, 'O Jurayj!' He said, 'O Lord, my mother and my prayer.' And so he continued on in his prayer. His mother left and said, 'O Allāh ﷻ, do not let him die until he looks into the faces of prostitutes.'

Some of the Children of Israel spoke about Jurayj and his worship. Amongst them was a prostitute whose beauty was used in metaphorical expressions. She said, 'If you want, I can seduce him.' So she went to seduce him but he did not even turn to face her. She then went to a shepard that would come around Jurayj's monastery. She seduced the shepard and became pregnant. When she gave birth, she claimed that the child belonged to Jurayj.

The people went to Jurayj, pulled him out of his monastery, destroyed it and then began beating him. He said, 'What is the matter?' They said, 'You fornicated with this prostitute and she became pregnant!'

He said, 'Where is the child?' and they brought the child to him. Jurayj said, 'Let me pray.' When he was finished, he came to the child

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and poked his finger in the child's stomach and said, 'O child, who is your father?' The child said, 'So and so the shepard.' The people then went to Jurayj kissing and touching him and said, 'We will rebuild your monastery from gold.' He said, 'No, rebuild it from mud as it was' (*Muslim*).

The reason for the author mentioning this story is that Jurayj prevented his mother from something she wanted, which was seeing him. That caused her to make a *du'ā* against him and that *du'ā* was answered. One should also reflect on the fact that Jurayj was an extremely righteous man and one who had miracles appear at his hand, such as causing the infant to speak in the crib. Yet, with all his righteousness, his mistake in dealing with his mother by not answering her caused him the tribulation that was mentioned in the story. Through the texts on the subject of *birr al-wālidayn* that have been written by the righteous scholars, we can learn the rules and follow them. In an earlier section, the scholars clearly laid out for us the rules of responding to a parent when they call out to a child who is praying. This knowledge and understating of the rules of the Sharī'a is *fiqh*, and it is the knowledge that the Prophet ﷺ referred to when he said the famous ḥadīth narrated by Bukhārī that, "Whoever Allāh wants good for, He will give him *fiqh* (understanding) in the *dīn*." The Messenger of Allāh ﷺ also said, "If Jurayj was a *faqīh*, he would have known that to answer his mother was better than his prayer" (*Tuhfat al-Surūr* 46).

THE YOUNG MAN WHOSE TONGUE WAS TIED

It has been related that:

A man came to the Prophet ﷺ and said, 'O Messenger of Allāh ﷺ, there is a young man who is on his death bed and when he is told to say *Lā ilāha illa Allāh*, he is not able to say it.' The Messenger ﷺ said, 'Didn't he used to say it during his life?' They said, 'Yes.' He said, 'Then what has prevented him at his time of death?' So the Prophet ﷺ got up and we [the companions around him] got up as well.

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He then went to the young man and said, 'O young man, say *Lā ilāha illa Allāh*.' He said, 'I cannot.' The Messenger ﷺ said, 'And why not?' He said, 'Because of my *'uqūq* to my mother.' He said, 'Is she alive?' The young man said, 'Yes.' He said, 'Send for her.'

Then, the Messenger of Allāh ﷺ said to her, 'Is this your son?' She said, 'Yes.' He said, 'What if a fire were to be built and it was said to you, 'If you do not intercede for your son we will throw him in it.' She said, 'Then I would intercede for him.' He said, 'Then take Allāh ﷻ and us as your witnesses that you have become pleased with your son.' She said, 'I am pleased.' He said, 'O young man, say *Lā ilāha illa Allāh*.' So the young man said, '*Lā ilāha illa Allāh*.' The Messenger of Allāh ﷺ said, 'Praise be to the One who made me save the young man from the fire' (*Majma' al-Zawa'id*).



إِحْذَرْ عَقَاقٍ إِنَّ فِي عَقَاقٍ لِلدِّينِ وَالْدُّنْيَا مَعًا حَلَاقٍ

Beware of *'aqāq* for in *'aqāq*,

Is what brings death to the *dīn* and the *dunyā*.

'Aqāq is one of the names of *'uqūq*. Muḥammad al-Ḥasan mentioned that Gannūn said, "Know that *'uqūq* is one of the sins that will have a hastened punishment in this life. For the one who does *'uqūq* will rarely succeed in any action, whether religious or worldly. In fact, *'uqūq* could lead to disbelief, and we seek refuge in Allāh ﷻ from that" (*Tuhfat al-Surūr* 49).



لَا يَدْخُلُ الْجَنَّةَ ذُو إِدْمَانٍ خَمْرٍ وَلَا عَقٌّ وَلَا مَنَانٍ

Paradise is not entered by one who is addicted to liquor,

A disobedient child, or one who reminds others of his
favors to them

The Messenger of Allāh ﷺ said, "Three people will not enter paradise: the one who does *'uqūq*, the one who reminds people of what

he has given them and the one addicted to alcohol" (*Mustadrak*). It is well known that all believers will enter Paradise, even if some of them have to spend a time in the Hellfire. So, the ḥadīth stating that certain people will not enter Paradise is not literal and rather is a figure of speech meaning that they will be amongst the last to enter Paradise.



وَجَاذَهَابُ نُورٍ مَنْ بَتَّ ذَوِي وَدَّ أَبِيهِ فِي حَدِيثِ نَبَوِي

The disappearance of light from the one who cuts off relations with the Friends of his father has been mentioned in a Prophetic saying.

The Messenger of Allāh ﷺ said, "Three things extinguish the light of a slave: Cutting off relationships with the friends of his father, to switch a good *sunna*, and to peek into rooms" (*Tuhfat al-Surūr* 50).



لَا تَحْتَقِرْ شَأْنَهُمَا لِمَا يُقَالُ تَسْبِيَا لَكَ بِأَمْرِ ذِي زَوَالٍ

Do not belittle their matter for what is said
That they have been a cause for you to come into this world.

Some people, in rightfully praising *shuyūkh*, or teachers, will unwittingly cause people to belittle parents. They will say that *shuyūkh*, through their teaching and spiritual guidance, give a person spiritual and infinite life while the parents only gave physical and finite life. Although this, and other praise of *shuyūkh* is true, it in no way detracts from the status of the parents given to them by Allāh ﷻ. The parents were mentioned in the Qur'ān and in the ḥadīth of the Prophet ﷺ in a way that no others, including *shuyūkh*, were mentioned. If the parents teach the children, they would attain the status of the *shuyūkh*.



فَهُوَ وَإِنْ حَكَاهُ فِيهِ الْحَاكِي فَلَا صِغَارَ فِيهِ لِلشُّبَّاءِ

For even if it was claimed by some,
There is no belittlement of the *shubbāk*.

The *shubbāk* is the metal barrier that encloses the house and grave of the Prophet ﷺ. This line of the poem is a reference to a Mauritanian saying that, according to Muḥammad al-Hasan, is

used when someone exceeds in praise of a particular person in a way that may seem to detract from another person. . . Maybe the origin of this saying is that the *shubbāk*, that is around the grave of the Prophet ﷺ encloses the best piece of land by consensus, that land being the earth that envelopes the noble body of the Prophet ﷺ. So, if a person praises Mecca a great deal, for example, that in no way is a detraction from the *shubbāk*. Rather, the status of the *shubbāk* stays unaffected. In the same way, if a person speaks in tribute about the state of *shuyūkh*, then after the praise, the state of the parents remains as it was, and Allāh ﷻ knows best (*Tuhfat al-Surūr* 52).



كَفَّاكَ فِي شَأْنِهِمَا أَنْ أَمَرَا رَبُّ الْوَرَى مُصَرِّحًا أَنْ يُشْكِرَا

It should be enough for you, in regards to their matter,
That the Lord of Mankind has explicitly ordered us to
thank them.

Allāh ﷻ says, "Thank Me and thank your parents" (Qur'ān 31:14).



كَفَّاكَ فِي تَعْظِيمِهِ حُضُّ الْعَلِيِّ عَلَيْهِ فِي كِتَابِهِ الْمُنَزَّلِ

It should be enough of a reason to glorify them that the Most
High has urged us
To glorify them in His revealed Book.

THE RIGHTS OF PARENTS

Allāh ﷻ has mentioned the importance of taking care of the parents in the following verses:

- And We have taken a covenant from the Children of Israel: That you do not worship other than Allāh and that you do *iḥsān* with the parents (Qur'ān 2:83).
- Worship Allāh, do not associate partners with Him, and do *iḥsān* with the parents (Qur'ān 4:36).
- Say: Come here so that I may recite to you what has been made forbidden. That you do not associate anything with Him and that you do *iḥsān* with the parents (Qur'ān 6:151).
- Your Lord has ordered that you worship none other than Him, and that you do *iḥsān* with parents (Qur'ān 17:23).
- And if they [your parents] struggle with you to force you to associate partners with Allāh , then do not obey them but be good in keeping their company (Qur'ān 31:15).
- And we have enjoined man to do *iḥsān* with his parents (Qur'ān 46:15).



كَفَّاكَ فِي إِكْرَامِ الْأُمِّ وَالْأَبِ مَا قَالَ اللَّهُ تَعَالَى وَالنَّبِيُّ

It should be enough for you, in regards to honoring the
mother and father,

What Allāh Exalted and the Prophet have said.

Countless ḥadīths have been narrated in regards to honoring the parents. The many ḥadīths that have been mentioned in both this text and the commentaries of it by Muḥammad Mawlūd and Muḥammad al-Ḥasan do not exhaust what is available on this subject.



وَالْعَقُّ لَا يَنْفَعُهُ شَيْخٌ وَلَوْ بَلَغَ مَا بَلَغَ حَسْبَمَا رَوَوْا

Disrespect of Parents

A *shaykh* will not benefit a disrespectful child even if the
shaykh

Has reached whatever spiritual station he has reached.

This is according to what the scholars have narrated.

If a person tries to seek the companionship of a *shaykh* for spiritual guidance, yet does not fulfill some of the duties that are upon him, he will not be benefited by the *shaykh*. Muḥammad Mawlūd, in his text *Maṭharat al-Qulūb*, has also discussed this idea of following a *shaykh* while still neglecting obligatory matters. He said:

If the *murīd* gives allegiance to a *shaykh* before

The *murīd* has repented to Allāh and resolved disputes with
others

He will not benefit from the *shaykh* even if the *shaykh* has
reached what

He has reached. This is taken from *Kashf al-Qināʿ* (Nukhbat
al-Maṭlūb 186).

Kashf al-Qināʿ is a book by the scholar and jurist Muḥammad al-Miṣrī (d. 1127/1715).



لَا تَسْتَمِنْ أَبَا امْرِئٍ فَيَسْتِمَا أَبَاكَ إِنَّ ذَاكَ ذَنْبٌ عَظِيمٌ

Do not curse the father of a man and have then that cause him
To curse your father, for that is a grand sin.

The following ḥadīth is narrated in *Bukhārī*:

The Prophet ﷺ said, 'From amongst the worst of the major sins is for a man to curse his father.' It was said to him, 'O Messenger of Allāh ﷺ, and how would a man curse his father?' He said, 'He curses the father of another man and that causes the latter to curse the father of the former. And he curses the mother of another man and that causes him to curse his mother' (*Bukhārī*).



وَلَا تُؤَكِّلْهُ عَلَىٰ مُخَاصَمَةٍ وَفِي سِوَى الْإِزْضَاعِ لَا تَسْتَخْدِمُهُ

Do not make your father your representative in a legal dispute
And in other than nursing, do not employ either of your
parents.

This, and the following four lines of the text deal with rulings in the Shari'a and how they relate to parents. For most people, these rulings will not be relevant because they either do not live in a land where Shari'a is being implemented or they would never allow themselves in a situation where these ruling would apply. Nonetheless, it is important to understand these rulings to see the special place that is given to parents within the Shari'a.

REPRESENTATIVE IN LEGAL DISPUTES

In the case of a dispute, whether it is solved in court or otherwise, a person has the right to send a representative in his place. Disputes can compromise the dignity of those involved due to arguing, bringing up claims, uncovering secrets or faults, etc. It is for this reason that it is not permissible to send a parent to face that humiliation, or possible humiliation, while the child stays away. Similarly, scholars and people of the *din* are encouraged to avoid disputes even if it means that they have to give up their rights and the reason for this is to preserve their dignity.

HAVING PARENTS AS SERVANTS OR EMPLOYEES

This is a ruling that may be more relevant to most people. It is that a person cannot hire their parent as an employee or have them as a servant. The reason for this is that the employer-employee relationship has a dynamic within in it that would negate the parent-child relationship. The nature of employment requires that the employee be subordinate to the employer, take orders and humble himself to the employer. If a child were to employ a parent, that would switch the

Disrespect of Parents

roles of respect that *birr al-wālidayn* establishes. So, for the protection of parent-child relationship, it is prohibited to employ one's parents. The same ruling of prohibition applies to enlisting the service of a parent to do work for the child. One exception that is made to this rule is in the case of a son or daughter asking their mother to nurse their child, which would be the mother's grandchild. This is considered a small favor done by the mother and not an act of servitude.



وَعَقَّ إِن جَبَسَهُ أَوْ حَلَفَهُ فِي حَقِّهِ أَوْ حَدَّهُ إِنْ قَذَفَهُ

A child is disobedient if he has his parents imprisoned, or has them swear an oath

About a right that they owe him, or has the *ḥadd* punishment incurred on them for *qadhf*.

HAVING PARENTS IMPRISONED

If a person has the means to repay a debt but refuses to do so, then the debtee can request that the court have the debtor put in prison until the debt is paid off. An exception to this rule is if a parent owes something to the child, in which case, the court will not allow the child to have the parent imprisoned. For most people this would never be an issue, although *‘uqūq al-wālidayn* due to money or land disputes that end up in court does exist. Knowing this ruling, whether this situation will be faced or not, will show people the special regard that the parents are given by the Sharī‘a. This is even to the point that when they have wronged their child, they are still given a special ruling. This ruling does not mean that the parent has the right to wrong the child or not repay a debt.

HAVING PARENT TAKE AN OATH IN COURT

Bukhārī narrated that the Messenger of Allāh ﷺ said, “[Bringing]

proof is upon the claimant, and the defendant has merely to take an oath [to his innocence].” If a person makes a claim against another person and takes him to court, the defendant does not have to bring proof of his innocence but will have to swear to his innocence. Having to go to court and take an oath is a type of humiliation, especially if the person is innocent. So, even if a child’s right has been taken by a parent, the child cannot take the parent to court and have them take an oath in court. The Messenger of Allāh ﷺ said, “There can be no oath for a child over his father” (*Tuhfat al-Surūr* 56).

THE ḤADD PUNISHMENT AND PARENTS

Qadhf is when a person explicitly states (or insinuates) that another has committed *zinā* and cannot produce four just witnesses who saw the act at the same exact time. For the person that makes this claim (or insinuation) and falls short of producing sufficient witnesses, the *ḥadd* punishment is eighty lashes. Allāh ﷻ says in Sūra Nūr, “Those that wrongly accuse chaste women and do not bring four witnesses should be lashed eighty times” (Qur’ān 24:4). A child would not be allowed to seek to have a parent receive the *ḥadd* punishment in the case of the parent doing *qadhf* with the child.

Muḥammad al-Hasan mentions that according to Ibn Rushd, “Muṭarrif, Ibn Mājishūn, Ibn ‘Abdul Ḥakam, and Saḥnūn have all said that the son is not to be given the right to make his father swear an oath nor is he to be allowed to seek the *ḥadd* punishment against his father. The reason for this is that for the son to do that would be *‘uqūq*” (*Tuhfat al-Surūr* 56). This special ruling given to the parents should not allow them to do *qadhf*. This and the previous rulings are examples of the principle that if there are two harmful things, it is obligatory to choose the lesser of the two. The greater of the two evils in these situations is *‘uqūq al-walidayn*.



نَعْمَ لَنَا تَخْلِيفُهُ إِذَا بِحَقِّ وَلَدِهِ حَقٌّ لِغَيْرِهِ اعْتَلَقَ

Indeed, we make the parent swear if the right
Of his child involves the right of another person.

If the parent owes the child and another person something jointly, then the court would allow the child to have the parent take an oath. An example of this would be if a man gave his wife's dowry to her father to hold. Then, the father refuses to turn over the dowry to his daughter and the daughter was going to spend the dowry on preparing the house where she and her husband would live. This would mean that that amount of wealth is associated with two people, one of whom is not the child of the man. In this case, the couple could take the father to court and the father would have to swear that he handed over the dowry, otherwise the court would order that he pay it.



أَمَّا يَمِينُ مُقْتَضَىٰ وَجُوبِهَا مَا يَدَّعِي الْأَبُ فَشَأْنُهَا بِهَا

As for an oath, the incumbency of its fulfillment
Is based on what the father alleges, the matter is left up to
the father.

In the case where someone makes a claim against another person, the claimant would have to bring proof and the defendant would only have to swear to his innocence. If the claimant does not have proof, the judge will then ask the defendant to swear to his innocence. If he refuses to swear, which is called *nukūl*, then the oath is returned to the claimant. At this point, the claimant does not need to bring proof to his claim, all he must do is swear and judgment will be made in his favor.

So, if the father brings a claim against his son and has no proof, and the child is asked to swear but refuses, then the option of the oath will be turned over to the father. By the son not swearing, he caused his father to have to swear, but the entire process was initiated by the

father. In this situation, the son has not done *‘uqūq* by causing his father to swear an oath.



لَا تَتَّقَنَّ بِصَدَاقَةِ عُقُقٍ لِقَطْعِهِ مَنْ وَضَلَهُ مِنْكَ أَحَقُّ

Do not confide in the friendship of a disrespectful child

For he has cut off relations with someone who has more of a right than you to a relationship.

According to Muḥammad Mawlūd, this advice was given by Ḥasan al-Baṣrī (*Sharḥ al-Zafar bil-Murād* 20). Ibn al-Jawzī, in his text on *birr al-wālīdyan*, mentions that one of the wise people said, “Do not befriend a person who has done *‘uqūq*. He will not fulfill your rights since he has not fulfilled the rights of a person whose rights are stronger than yours” (*al-Jawzī* 150).



وَلَمْ أَجِدْ كِتَابَ رَبِّي وَصَّى بِشُكْرِ غَيْرِ الْوَالِدَيْنِ نَصًّا

I have not found that the Book of my Lord has explicitly given an order to be

Thankful to other than the parents

Allāh ﷻ says in the Qur’ān, “Thank Me and thank the parents” (Qur’ān 31:14). This is one of the many proofs that no one, not even teachers, should be placed before the parents.

Stories on Respect

فَضَّلَ كَوْنًا مَعَهُمَا الْهَادِيَ عَلَى كَوْنِكَ مَعَهُ وَكَفَى وَفَضَّلَا

The Guide ﷺ has given preference to the son's being with his
parents over
Being with him and that should be enough.

لِلابْنِ خِدْمَتُهُمَا عَلَى الْجِهَادِ فِي حِزْبِهِ وَهُوَ الْبَصِيرُ بِالرَّشَادِ

And, for the son, the Prophet ﷺ has preferred serving the
parents over *jihād* with his troop
And he is the one with inner sight when giving guidance.

Imām Muslim narrated the following ḥadīth, “A man came to the Prophet ﷺ and said, ‘I have come to give allegiance to you for *hijra* and *jihād* as I am seeking reward from Allāh ﷻ.’ He said, ‘Are either of your parents living?’ The man said, ‘Yes, actually both of them.’ He said, ‘Are you seeking reward from Allāh ﷻ?’ The man said, ‘Yes.’ He said, ‘Then return to your parents and do good in being their companion’ (Muslim).

Imām Ṭurtūshī said:

[This ḥadīth] is a proof that being with the parents, even if they have not asked for the child's companionship, is better than all other forms of extra worship such as *jihād*, seeking knowledge, prayer, etc. . . The Prophet ﷺ made being with them a *jihād*. This is because *jihād* is undertaking hardship and things the self does not like and the same

THE RIGHTS OF PARENTS

applies to being with one's parents. Most of what a person would do when with them, such as serving them, taking care of their needs, washing and removing filth from them, making food for them, washing their clothes, and being concerned about them, are all very hard things on the self for most people. . . In the person's situation in the ḥadīth, it has not been narrated that his parents prevented him from traveling, cried out of compassion for him [leaving], or that it was necessary for him to stay with them. So, what do you think [would have been said] if they had prevented him or cried? (*Ṭurṭūshī* 76).

He further stated in his commentary on this ḥadīth:

There is no company better than being with the Prophet ﷺ. Here the Prophet ﷺ gave preference to the son being with his parents over being with him. . . It is well known that all greatness and every last good thing is with the Messenger ﷺ, and yet he preferred the son to be with his parents over being with him (*Ṭurṭūshī* 77).



وَأَنَّ فِي قِصَّةِ أَصْحَابِ الرَّقِيمِ وَمَنْ بَدَارِ الْخُلْدِ رَافِقَ الْكَلِيمِ

Verily in the story of the Companions of the Cave,

The story of the one who, in the Abode of Eternity, will
accompany *al-Kalīm*. . .

وَالْعَقُّ الَّذِي غَدَا أَبَاهُ بَرٌّ فَسَعِدَا مَعًا لِلْإِبْرَارِ بُشْرُ

And in the story of the one who benefited his father in the
next life

(Thus making them both fortunate), are glad tidings to the
righteous ones.

THE COMPANIONS OF THE CAVE

This is not to be confused with the Companions of the Cave that are mentioned in *Sūra al-Kahf* verses 9 to 22. Muḥammad al-Hasan said:

These are the three men that were stuck when the entrance of the cave fell and blocked the path. Each of them mentioned their good actions and then the entrance opened. Bukhārī mentioned the ḥadīth and titled the section where he mentioned it "The Chapter of Supplications Being Answered Through *Birr al-Wālidayn*." One of the three men said:

O Allāh! I had two old parents and [some] young children. I used to herd animals and when I would return in the evening, I would milk the animals and then give milk to my parents before my children. One day, I had to go far in search of pasture and when I returned it was late and I found that my parents had already gone to sleep. I milked the animals as usual and then went with the milk pitcher and stood at their sides. I did not want to wake them up and [at the same time] I did not want to give my children milk before my parents. The children were crying of hunger at my feet and I remained that way until the dawn had risen. So, if You know that I did that for Your sake, then give us an opening that we can see the sky from. Then Allāh ﷻ gave them an opening to where they could see the sky (*Tuhfat al-Surūr* 60).

THE COMPANION OF MŪSĀ ﷺ

Muḥammad al-Ḥasan has transcribed the following story from the book *Khātimat al-Taṣawwuf*:

Mūsā ﷺ asked his Lord to show him who would be his companion in Paradise. Allāh ﷻ sent a revelation to him saying, 'O Mūsā, go to such and such city and you will see your companion in Paradise.' So he went to the city and a young man met and greeted him. Mūsā ﷺ said to him, 'O 'Abdullāh, I am your guest tonight.' The young man said, 'If you are satisfied with what I have to offer I will take you in.' Mūsā ﷺ said, 'I am satisfied.' So the young man took him to his store where he worked as a butcher. He sat Mūsā ﷺ down and completed his work of buying and selling meat and would put aside any fat or marrow that he came across. When it came time to leave, he took Musa ﷺ by the hand and went to his house.

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He took the fat and the marrow and cooked it. He then went into a room that had two baskets hanging from the ceiling and gently lowered one of the baskets. Inside the basket was an old man whose eyebrows had fallen over his eyes due to old age. He took him out of the basket and washed his face and clothes. Then he dries the clothes, put incense on them and put them back on the man. He then took some bread and crumbled it and poured the fat and marrow over it. He fed it to the man until the man was full and then gave him drink until he was quenched. The old man said to him, 'O my son, may Allāh ﷻ not make your service to me go in vain and may he make you the companion of Mūsā ﷺ in Paradise.' The young man then lowered the other basket and in it was a very old woman. He did the same thing for her that he did for the old man and she made the same prayer for him that the old man made. He then returned them to where they were.

He then went out to where Mūsā ﷺ was, and found him weeping out of compassion for the young man's parents. The young man then offered him some food and Mūsā ﷺ said, 'O my brother, I am not in need of your food. I had asked Allāh ﷻ to show me my companion in Paradise and He revealed to me that you are my companion.' The young man said, 'Who are you?' He said, 'I am Mūsā son of 'Imrān.' At which point the young man fell unconscious. [After awakening] he then went to his parents and told them that Allāh ﷻ had answered their prayers. He told them that Mūsā ﷺ is here and brought that message from Allāh ﷻ. When they heard that, they let out a scream and died. Mūsā ﷺ washed them and prayed over their bodies and then buried them. The young man spent the rest of his life with Mūsā ﷺ (*Tuhfat al-Surūr* 61).

Khātimat al-Taṣawwuf is a book by Muḥammad ibn al-Mukhtār al-Yadālī (d. 1166/1753), and he was from the country now known as Mauritania (*Tuhfat al-Surūr* 16).

THE MAN WHO DID *BIRR* IN THE NEXT LIFE

Imām al-Qurṭubī in the *Tadhkira* mentions the following:

There will be a man on the Day of Judgment whose scales will become equal. Allāh ﷻ will tell him, 'You are not from the people of Paradise nor the people of the Hellfire.' Then an angel will come and bring a piece of paper that has recorded on 'uff' and will place it in the scales of bad deeds. It will cause that scale to outweigh the scale of good deeds as 'uff' is a statement of 'uqūq that can outweigh the mountains of the *dunyā*. Then the man will begin being led off to the Hellfire yet will be asked to be returned to face Allāh ﷻ. Allāh ﷻ will say, 'Bring him back' and will ask him, 'O person of 'uqūq, what is the reason that you are asking to be returned to me?' The man will say, 'O my God, I realize that I am heading for the Hellfire and I did 'uqūq to my father. And my father is also going to the Hellfire. So, place his punishment on me and save him from the Hellfire.' Allāh ﷻ will be pleased with that and will say, 'You did 'uqūq to your father in the *dunyā* and *birr* to him in the *ākhirā*. Take the hand of your father and hasten to Paradise together (*Tuhfat al-Surūr* 61).

The Mother

بِرًّا بِأُمِّكَ كَمَا ابْنُ مَرْيَمَ كَانَ بِهَا بَرًّا لِّئَلَّا تَتَذَمَّا

Be a person of *birr* with your mother just as the Son of Maryam ﷺ

Was a person of *birr* with her. Do this so you will not be remorseful.

In the Chapter of Maryam in the Qur'ān, 'Isā ﷺ describes himself by saying, "And Allāh has made me a person of *birr* with my mother" (Qur'ān 19:33). In explanation of this verse, Fakhr al-Rāzi said, "What he means is, 'Allāh ﷻ has not made me arrogant, rather I am humble and I have humility with my mother. If I was arrogant, I would have been a wretched oppressor.' One of the scholars said, 'You will always find that the one who does *'uqūq* is a wretched oppressor.' Then the scholar recited the verse *And a person of birr with my mother*" (Tuhfat al-Surūr 62).



إِنْ أَمَرْتِكَ فَاتَّبِعْ عَنِ عَجَلٍ وَازْدَجِرْ إِنْ نَهَتْ وَلَا تُرْطِلْ

If she gives you an order, then obey quickly

Refrain if she prohibits you from something and do not do "*tarattul*."

Muḥammad al-Hasan said, "*Tarattul* in the Hassānī dialect means

that for every word the mother utters, the child has a disrespectful and undignified response that bothers her" (*Tuhfat al-Surūr* 63). The Hassānī dialect is the colloquial form of Arabic spoken in Mauritania.



وَأِنْ دَعَتْكَ لَا تَصِحْ عَلَيْهَا فَجَنَّةُ الْخُلْدِ لَدَى رِجْلَيْهَا

If she calls you, then do not yell at her

For verily Paradise is at her feet.

DO NOT YELL AT YOUR MOTHER

ʿAwn ibn ʿAbdullāh said that once his mother called out to him and he responded but raised his voice [improperly]. He said that he freed two slaves [as expiation for what he did] (*Ibn al-Jawzī* 145). Ḥaywa ibn Shurayḥ (d. 158/774) was one of the great Imāms of the early generations and was the Shaykh of Egypt in his times. Sometimes, he would sit in his circle of learning to teach people and his mother would come and say, "Get up Ḥaywa! Throw some barley to the chickens!" He would then get up and leave teaching so that he could follow her order (*Turtūshī* 52).

PARADISE LIES AT THE MOTHER'S FEET

ʿAbdul Razzāq narrated that Ṭalha ؓ said, "A man came to the Prophet ؐ and said, 'O Messenger of Allāh ؐ, I want to go to battle and I have come here to seek your advice.' He said, 'Do you have a mother?' The man said, 'Yes.' The Messenger ؐ said, 'Stick with her, for Paradise lies at her feet'" (*Tuhfat al-Surūr* 63). Muḥammad al-Hasan mentions that in *al-Jāmiʿ al-Ṣaghīr*, a ḥadīth states, "Paradise is underneath the feet of the mother" (*al-Daylamī* 1:333). Commenting on this al-Munāwī said, "Being humble and pleasing the mother is a cause to get into Paradise" (*Tuhfat al-Surūr* 63). Al-ʿĀmirī said, "What this means is that in serving the mother and doing *birr* to her, one becomes like the

The Mother

dirt beneath her feet. Also, that the son gives preference to what she wants over him doing *birr* to anyone else. This is because she used to carry, nurse and raise him. This statement was made to the one who wanted to go fight along with the Prophet ﷺ but his mother was preventing him from going (*Tuhfat al-Surūr* 63).

EPILOGUE

Mutual Assistance in Fulfilling Rights

وَيَا أَبَا عِزٍّ بُنَيْكَ عَلَى بِرِّكَ إِنَّ اللَّهَ جَلٌّ وَعَلَا

O Father, help your little son in fulfilling his rights to you
Verily Allāh Glorified and Exalted. . .

قَالَ: (تَعَاوُنُوا) فَيَنْبَغِي لِمَنْ كَانَ لَهُ حَقٌّ عَلَى آخَرَ أَنْ

Has said, "Assist each other." So, it is appropriate for anyone
Who has a right over someone else to. . .

يُعِينَهُ عَلَيْهِ كَالْإِخْوَانِ وَالزَّوْجِ وَالسَّيِّدِ وَالْجِيرَانِ

Assist him in fulfilling it. This is applicable to those such as
brothers,
A husband, a master and neighbors.

BEING EASY WITH ONE'S CHILDREN

After going through what is required of a child when dealing with the parents, Muḥammad Mawlūd recognizes that to fulfill those rights is very difficult. Muḥammad al-Ḥasan mentioned that in *Tanbih al-Ghāfilīn* the following is narrated, "A man came to the Messenger of Allāh ﷺ and said, 'O Messenger of Allāh ﷺ, my mother stays with

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me and she has become old. I feed her with my hand, give her drink, make *wuḍū* for her, and carry her on my back. So have I compensated her?' The Messenger of Allāh ﷺ said, 'No, not even one percent. But, you have done something good and Allāh ﷻ will give you a grand reward for a little amount of good work" (*Tuhfat al-Surūr* 62).

So, in light of the difficulty of *birr al-wālidayn*, the author ends his text with advice to the parents that they assist their child in fulfilling those rights, and this is part of doing *birr* with one's children. Imām Suyūṭī narrated that the Messenger of Allāh ﷺ said, "Verily they were called *abrār* because they did *birr* with their fathers, mother and children" (*Sharḥ al-Zafar bil-Murād* 28). In *Rūḥ al-Bayān* it says, "It is incumbent that the parents not cause the child to perform *ʿuqūq* by dealing harshly with him. Rather, they should aid him in doing *birr*. Some of the people of knowledge have said, 'I have a son who, for thirty years, I have not given an order to out of fear that he will disobey me and therefore deserve the punishment of Allāh ﷻ'" (*Tuhfat al-Surūr* 70).

One of the main ways that a parent can assist their child in doing this is to teach what exactly *birr al-wālidayn* is. One cannot properly perform something if he is ignorant of it. One of the rights that children have is that they be taught knowledge of the *dīn* and the parents will be in a state of sin if they neglect this duty.

MUTUAL ASSISTANCE

Allāh ﷻ says, "And assist each other in gaining righteousness and piety" (Qur'ān 5:2). Another very important aspect when dealing with one's children, or any other person for that matter, is to forgo your rights at times. Here the author uses the word appropriate or *yanbaghī* in the original Arabic, indicating that this is something that is optional and not an obligation. So, although you do not have to give up your right, if everyone that was owed a right demanded that right be fulfilled, we would be living in very rigid world that would be more like a courtroom rather than a world of brotherly love.

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Even if a person tries to get all their rights, it will never happen in this life, as that is the nature of life in the *dunyā*. It is only on the Day of Judgment, through Divine Justice, that every person be given all that are owed. To try to attain and seek all the rights that one is owed would be cause for a lot of frustration and contempt, as it will never be fulfilled. So, for the mutual benefit of your own peace of mind and the harmony of co-existence, it is appropriate to forgo your rights at times.

This is as long as giving up your rights does not lead others to abuse your rights and fall short in trying to fulfill them. Muḥammad al-Ḥasan, in his commentary on Muḥammad Mawlūd's text *Maḥārim al-Lisān*, said, "Imām Qurṭubī said that the scholars have preferred that one seek retribution from the one who continues in deceit and oppression. So, whoever has encompassed mankind with his oppression should be compensated with retribution for the sake of mankind. The scholars have preferred that one pardon an oppressor if the oppressor stops and is remorseful" (*al-La'ālī al-Ḥisān* 41).

BROTHERS IN FAITH

When dealing with brothers and sisters in faith, Imām Ghazzālī mentions the following should be implemented:

- Be easy [in dealing with him].
- Do not trouble or burden him. So do not ask him to do something difficult. Rather you should free his mind of your needs and tasks.
- Give him the comfort of not having to carry any of your loads.
- Do not seek any of his prestige or wealth.
- Do not require him to be humble with you, ask about how you are doing or that he fulfill your rights. Rather, you should love him for the sake of Allāh ﷻ alone.
- Seek the blessings of his supplication.
- Be happy to see him.
- Seek his assistance in completing your *dīn*.

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- Make your friendship a way to get closer to Allāh ﷻ by fulfilling his rights and taking care of his needs (*Tuhfat al-Surūr* 68).

HUSBANDS

Just as the parents have many rights over their children, a husband has many rights over his wife. 'Ā'isha ؓ said, "I asked the Prophet ﷺ, 'Which person has the most right over a woman?' He said, 'Her husband.' Then I asked, 'Then who has the most right over a man?' He said, 'His mother'" (*Mustadrak*).

If the husband attempts to seek all the rights he is owed, it will not be a harmonious marriage. So, to avoid making marriage the same as a strict business relationship, one should be prepared to give up their rights at times. In this, a person would be following the *sunna* of the Prophet ﷺ who said, "The most complete believer, in terms of faith, is the one with the best character. The best of them are the ones that are best to their womenfolk" (*Musnad Ahmad*).

NEIGHBORS

Allāh ﷻ says, "Worship Allāh, do not associate anything with Him and have *ihsān* with the parents. And [have *ihsān*] with relatives, orphans, the poor, neighbors that are relatives, and neighbors that are not relatives" (Qur'ān 4:36). Imām Nawawī, in his book *Forty Ḥadīth*, the 15th ḥadīth reports that the Messenger of Allāh ﷺ said, "Jibrīl continued to enjoin me to take care of neighbors until I thought that they would be included in a person's inheritance" (*Bukhārī*). Al-Munāwī quotes Ibn Abī Jamra as saying:

Taking care of neighbors is from the perfection of faith and the people of *jāhiliyya* used to take this seriously. One would fulfill the duty of taking care of them by doing whatever possible in terms of good things for them. Examples of this would be giving gifts, having a cheerful face, asking about them, helping them out, etc. Also,

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not harming them in any way both physically or in meaning (*Tuhfat al-Surūr* 69).

So, although neighbors owe each other many rights, they should be prepared to give up what they are owed at times for the sake of harmony. A person should strive to fulfill the rights of others and not demand that others fill his rights.



وَرَحِمَ اللَّهُ أَبَا عَنَّا عَلَى بُرُورِهِ إِنَّهُ أَتَانَا

And may Allāh have mercy on the father who assists his son
to fulfill

The rights he owes his parents. This has reached us
[through a ḥadīth].

Imām Suyūṭī narrated that the Messenger of Allāh ﷺ said, “May Allāh have mercy on a father who helps his son perform *birr* to him” (*Sharḥ al-Zafar bil-Murād* 28). All the supplications of the Messenger of Allāh ﷺ are answered so we should strive to be included in them.



وَالْحَمْدُ لِلَّهِ عَلَى التَّمَامِ وَمِنْهُ أَرْجُو أَحْسَنَ الْخِتَامِ

Praise be to Allāh for completion of this text

And from it I hope for the best of seals.

The best of seals is to die in a state of Islam and no one knows what their final state will be. We must be constantly conscious of our faith so that we die in a state of submission. Allāh ﷻ gives an order saying, “O you who believe, fear Allāh as He is worthy of being feared and do not die except that you are Muslims” (Qur’ān 2:132). Since no one knows when they are going to die, one must always be conscious of renewing our faith to ensure that they are Muslim at that unknown time of death.



فَاللَّهُ رَبِّي وَنَبِيِّ النَّبِيِّ فَكَيْفَ لَا أَنْالُ كُلَّ مَطْلَبٍ

So Allāh ﷻ is my Lord and my prophet is the Prophet ﷺ.

So how can I not gain all that is sought?

In a *qudsī* ḥadīth, Allāh ﷻ says, “I will be as my servant thinks of Me” (*Bukhārī*). If we believe that Allāh ﷻ will keep us in a good state and reward us with good, then that is what we will get. We should always keep a good opinion about Allāh ﷻ. Here Shaykh Muḥammad Mawlūd shows his good opinion of Allāh ﷻ stating that as long as he has belief in Allāh ﷻ and His Messenger ﷺ, only good can come to him.

We ask Allāh ﷻ to give Shaykh Muḥammad Mawlūd, all our teachers, our parents and the Muslims what benefits them in this life and the next. We ask Allāh ﷻ to make us from the people of *birr*. The last of our prayer is that all praise belongs to Allāh ﷻ the Lord of all creation (*alḥamdulillāhi Rabbil ‘ālamīn*).

Arabic Text
with Translation

حَمْدًا لِمَنْ قَرَنَ بِالْإِيمَانِ الْإِحْسَانَ بِالْآبَاءِ فِي الْقُرْآنِ

Praise be to the One who, in the Qurān, has linked *imān* with
ihsān towards the parents.

وَبِالنَّعِيمِ وَعَدَ الْأَبْرَارَ وَلَمْ تَكُنْ عِدَّتُهُ ضِمَارًا

He has promised Paradise to the righteous,
And His promise is never broken.

صَلَّى وَسَلَّمْ عَلَى مَنْ قَالَ إِنَّ رِضَى إِلَهِنَا تَعَالَى

May Allāh send prayers and peace upon the one who said
The pleasure of our Lord, Most High. . .

وَالسُّخْطَ مِنْهُ جَلَّ مَظْرُوفَانِ فِي الْمِثْلِ مِنَ وَالِدِي الْإِنْسَانِ

And the anger of His Exaltedness
Are both in the similitude of a person's parents.

هَذَا وَلَمَّا كَانَ مَنْ دَلَّ عَلَى خَيْرٍ بِحَمْدِ اللَّهِ كَأَنَّ فَعْلًا

Thereafter, since whoever guides to goodness
Is like the one who actually performs the good (and for
this, Praise is due to Allāh). . .

وَأَوْجَبَ الْبِرَّ عَلَى الْأَعْيَانِ بِالْجَمْعِ وَالسُّنَّةِ وَالْقُرْآنِ

And Allāh has made fulfilling the rights of parents incumbent upon everyone

(This being established by the Qurān, *sunna* and the consensus of the *umma*),

أَرَدْتُ أَنْ أُزِشِدَ بَعْضَ النَّبِلَاءِ إِذْ عَنِ حَقِيقَةِ الْبُرُورِ سَأَلَا

I wanted to guide some of the intelligent people,

For I have been asked about the reality of *burūr*.

فَجِئْتُ فِي جَوَابِهِ بِرَجَزٍ وَافٍ بِمُعْظَمِ الْأَهَمِّ مُوجَزٍ

So in answer, I have come forth with an abridged didactic poem

That covers most of the important matters.

سَمَّيْتُهُ الظَّفَرَ بِالْمُرَادِ فِي الْبِرِّ بِالْأَبَاءِ وَالْأَجْدَادِ

I have named it *The Attainment of What is Sought*

In Regards to Birr of the Parents and Grandparents.

وَإِنْ تَشَاءُ قُلْتَ فَلَاحَ الْمُنْتَزِلِينَ وَاللَّهُ وَهَّابٌ بِيَرِّ الْأَبْوِينَ

And if you wish, you may say, *Success of the Two Abodes*

Through Birr of the Parents, and Allāh is Oft-Giving.

يَا سَائِلًا عَنْ بِرٍّ وَالْدَيْنِكَ لَبَّيْكَ يَا سَائِلٌ مَعَ سَعْدَيْكَ

O you who has asked about the *Birr* of your parents,

I have answered you, O questioner, and brought help.

دُونَكَ تَحْرِيرَ الْجَوَابِ نَظْمًا حَيَّ عَلَى الْبُرُورِ يَا ابْنَ أُمَّا

Take the completion of the answer in this versified form.

Come to righteousness, O son of my mother.

باب البرور

CHAPTER OF BURŪR

حَقِيقَةُ الْبُرُورِ بِالْمَقَالِ وَالْقَلْبِ وَالْجَسَدِ وَالْأَمْوَالِ

The essence of *burūr* is attained through speech,
Heart, body and wealth.

فَالْقَوْلُ أَنْ تَقُولَ قَوْلًا لَيِّنًا حَسَبًا فِي الذِّكْرِ جَا مُبِينًا

As for speech, it is that you speak to them softly
This is based on what has come through the Qurān in a
clear manner.

كَقَوْلِ عَبْدٍ ذِي جِنَايَةٍ ذَلِيلُ بَيْنَ يَدَيْ سَيِّدِهِ الْفُظَّ الْجَلِيلِ

Just as a submissive slave who has committed a crime would
speak
In front of his harsh, majestic master.

فَانْصَحْهُمَا بِالذُّلِّ وَالْوَقَارِ فِي شَأْنِ ذِي الدَّارِ وَتِلْكَ الدَّارِ

So, with humility and dignity, advise them
About the matters of this world and the next.

عَلَّمَهُ مَا اخْتَجَّ لَهُ فِي الدِّينِ مِنْ فَرَضٍ أَوْ مَنْدُوبٍ أَوْ مَسْنُونٍ

Teach them what they need to know about the matters of the *din*
Such as the obligations, *sunnas* and recommended actions.

لَا تَرْفَعْ الصَّوْتَ عَلَيْهِمَا وَلَا تَدْعُهُمَا بِأَسْمَائِهِمَا بَلْ اجْعَلَا

Do not raise your voice above theirs and
Do not call them by their names. Rather, put. . .

مَكَانَهُ يَا وَالِدِي وَيَا أَبُ وَنَحْوَ ذَلِكَ مِنْ دَعْوَةٍ مُرْجَبَةٍ

In its place of that such things as "my father," *ya abati*,
And the like from amongst all dignifying titles.

THE RIGHTS OF PARENTS

وَطَلَبُ الرَّحْمَنِ يَرْحَمُهُمَا حَتْمٌ إِنْ اسْلَمَا وَإِلَّا حُرْمًا

Ask the Merciful to have mercy on them.

This is incumbent if they are Muslims, otherwise it is prohibited.

وَفِي إِجَابَةِ نِدَاءِ الْوَالِدِ وَالْإِبْنُ يَتَّقِلُ قَالَ وَالِدِي

As for the matter of when a parent calls his child

And the child is praying a *nāfila*, my father has said:

وَإِنْ أَبٌ يُنَادِي كَيْ يُكَلِّمًا خَفَّفَ الْإِبْنُ نَفْلَهُ وَسَلَّمَا

"If a father calls out, the son

Should quicken his *nāfila* prayer and say *salām* so that he may reply.

وَلْيُسْرِدِ الْأُمُّ بِتَسْبِيحٍ إِذَا نَادَتْهُ وَلْيُخَفِّفِ النَّفْلَ كَذَا

He should be quick to answer his mother with *tasbīḥ* if

She calls him and he should also quicken his *nāfila*.

مَا لَمْ يَكُنْ أَصَمُّ أَعْمَى مَن دَعَا مِنْ وَالِدِي الْإِبْنِ وَإِلَّا قَطَعَا

This is as long as the one calling, whether it be either of the child's parents,

Is not deaf or blind. Otherwise, he should cut the prayer short."

فصل

SECTION

وَإِنْ أَرَدْتَ مَا يَصِي بِالْجَسَدِ فَاجْتَنِبِ الْمَشْيَ أَمَامَ الْوَالِدِ

If you want to know what has been ordered in regards to the body,

Then beware of walking in front of your parent.

أَوْ يَزَائِرِهِ نَهَارًا، وَاتَّسَعَ ذَلِكَ لَيْلًا فَتَعَلَّمْ، وَاتَّبِعْ

Also, beware of walking at his side if it is in the daytime, yet
there is much leeway in this

Matter if it is at night. So learn this and follow.

أَطِيعُهُ فِي جَمِيعِ مَا بِهِ أَمْرٌ إِذَا خَلَا مِنْ حَظَرٍ وَمِنْ ضَرَرٍ

Obeey them in all that they order you to do,

As long as there is no prohibition or danger

وَلَمْ يُخَالِفْ أَدَبًا كَمَا جَرَى فِي قِصَّةِ الصِّدِّيقِ مَعَ خَيْرِ الْوَرَى

And the order does not contradict proper etiquette, like what
took place

In the story of the Ṣiddīq with the Best of Creation ﷺ.

إِنْ أَمَرَا بِطَاعَةٍ وَجَبَتْ كَذَلِكَ مَا اتَّصَفَ بِالْكَرَاهَةِ

If they order you to do an act of worship, then it becomes
incumbent on you

Likewise if they order you to do an action characterized by
dislike.

إِنْ نَهَيَا عَنْ مُسْتَحَبٍّ يُسْتَحَبُّ أَوْ يَجِبُ اجْتِنَابُ ذَلِكَ الْمُسْتَحَبِّ

If they forbid you from a recommended action, then it is
either recommended

Or incumbent upon you to stay away from that action.

رَوَاتِبُ السُّنَنِ وَالرَّغِيبَةُ لَيْسَ لَهُمْ فِي هَجْرِهِنَّ طَاعَةٌ

As for the regular *sunnas* and the *raghība*,

You do not have to obey them if they ask you to leave
them.

وَإِنْ تُجَالِسُهُ فَجَنِّبْ مَوْضِعًا أَحْسَنَ مِنْ مَوْضِعِهِ أَوْ أَرْفَعًا

THE RIGHTS OF PARENTS

If you sit with them, then stay away from an area
That is better than theirs or higher.

لَا تَقْعُدْ إِنْ تَدْخُلْ عَلَيْهِ حَتَّى يَأْذَنَ لَا تَقُمْ إِذَا قَعَدْتَ

Do not sit down, if you enter where they are, until they give
you permission.

Do not leave if you have sat down, until you ask permission.

وَلَا تُسَافِرْ فِي مُبَاحٍ بَلْ وَلَا نَافِلَةٍ إِلَّا إِذَا مَا قَبِلَا

Do not travel for a permissible reason, or even

A recommended one, unless they both accept that you do so.

وَالْبِرُّ فِي الرُّحْلَةِ حُكْمُهُ بَدَا مُذْ فِيهِ شَيْخُنَا ابْنُ مُتَّالِي شَدَا

Obedience to the parents as far as travelling to seek knowledge has been clear

Since the time our teacher, *Ibn Muttālī*, has said about it:

لَا تَعْصِ وَالِدَيْكَ مَهْمَى مَنَعَا مِنْ الْخُرُوجِ لِلْكَفَاءِ فَاَسْمَعَا

“Obey your parents whenever they prevent you

From going out to seek knowledge that is a collective obligation, so listen.

وَاعْصِهِمَا فِي فَرْضِكَ الْعَيْنِي إِذَا لَمْ يَكُ فِي الْبَلَدِ مَنْ يَعْلَمُ ذَا

Disobey them in seeking knowledge that is an individual obligation, if

There is no one in your area that is qualified to teach.”

نَسَبُ ذَا فِي الرُّوضِ لِابْنِ نَاجِي شَارِحِ الْأَخْضَرِيِّ ذِي الْإِبْلَاجِ

Ibn Muttālī attributed that opinion to *al-Rawḍ*, a book by *Ibn Nājī*, the possessor of clarity

Who is a commentator of the text *al-Akhḍarī*.

فصل

SECTION

قَالَ أَبُو الْحَسَنِ يُعْطَيَانِ مِ الْمَالِ مَا إِلَيْهِ يَحْتَاجَانِ
Abū al-Hasan has said, "They must be given
Any wealth that they require. . .

وَلَا يَذَرُهُمَا يَضِيعَانِ وَلَمْ يَزِدْ عَلَى ذَا حَيْثُ بِالْمَالِ أَلَمْ
And you should not leave them to waste away." He did not
Mention more than this when he spoke about the financial
support of the parents.

وَالْبِرُّ فِي الْإِنْفَاقِ حَيْثُ أَعْسَرَا مِمَّا بَدَا طَالَعُ لَهُ الْمُسَرَّ
Birr as far as financially supporting them when they are in
need
Is from the clear matters so look into it in *al-Muyassar*.

بِرُّهُمْ بِالْقَلْبِ مِمَّا فُرِضَا فَاحْذَرِ مِنْ أَنْ تَبْغُضَ أَوْ تَعْتَرِضَا
Birr of them in one's heart is from what has been made in-
cumbent
So beware of hating them or objecting against them.

باب التنازع

CONFLICTING ORDERS

الشَّيْخُ الْأَجْهُورِيُّ قَالَ بَعْدَ مَا نَظَرَ سَأَلَ بَعْضُ أَهْلِ الْعِلْمِ مَا
Shaykh al-Ajhūrī, after researching the matter, said,
"Some of the people of knowledge transmitted what. . .

يُفِيدُ أَنْ تُقَدَّمَ الْأُمُّ عَلَى الْأَبِ إِذَا مَا اقْتَضَيَا فِي ابْنِ عَمَلٍ
Implies that precedence is given to the mother over

The father if they both demand an action from the child.”

وَمَالِكٌ أَمَرَ مَنْ تَجَادَبَاهُ أَنْ لَا يَعُقَّ الْأُمَّ، وَلْيَطِيعَ أَبَاهُ

Imām Mālik ordered the one whose parents gave him conflicting orders

To not disobey his mother and to obey his father.

وَاللَّيْثُ قَالَ إِنَّهَا تُقَدَّمُ وَبِالْأَحَادِيثِ الصَّحَاحِ يَدْعُمُ

Al-Layth said that she is given precedence

And he supports this by *Ṣaḥīḥ* ḥadiths.

فَضْلٌ فِي أَبِيهِمَا أَكْثَرُ حَقِّ

WHICH PARENT HAS A GREATER RIGHT

لِرِقَّةِ الْأُمِّ وَمَا لَقِيَتْ مِنْ شُقَّةٍ فِي الْحَمْلِ وَالتَّرْبِيَةِ

Because of the tenderness of the mother and what she experienced

From the hardship of the pregnancy and childrearing. . .

وَضَعْفِ النِّسَاءِ تَفُوقُ لِلْأَبَا فِيمَا مِنَ الْبُرُورِ كَانَ نُدْبًا

And because of the weakness of women, the mother surpasses the father

In the recommended from the matters of *birr*.

لِذَاكَ قَدْ وَرَدَ عَنْ خَيْرِ الْوَرَى إِلَى ثَلَاثِ أَمْرُهَا مُكْرَرًا

For that reason, it has been narrated from the Best of all Men ﷺ

That her matter was repeated three times.

وَالْحَسَنُ الْبَصْرِيُّ هِيَ أَكْثَرُ حَقًّا وَحَقُّ الْأَبِ مِنْهَا أَلْزَمُ

Ḥasan al-Baṣrī holds the opinion that she has a greater right

But the right of the father is more binding than hers.

بَابُ فِي طَاعَتِهِمَا فِي النِّكَاحِ

OBEYING PARENTS ABOUT MARRIAGE

وَالْبِرُّ فِي النِّكَاحِ حُكْمُهُ انْجَلَى مُذْ قَالَ أَحْمَدُ إِمَامُ الْفُضْلَا
The judgment of *birr* in regards to marriage has been made
clear

Since Ahmad, the Imām of the righteous people has said:

إِنْ أَمَرَ الْوَالِدُ مَنْ قَدْ نَجَلَا بِتَرْكِ تَزْوِيجِ سُلَيْمَى مَثَلَا
“If the father orders his son

To forgo marriage to a specific person. . .

فَابْنُ هِلَالٍ ذُو الْعُلُومِ وَالْعُلَى يَلْزَمُهُ لِلْأَمْرِ أَنْ يَمْتَثِلَا
Then Ibn Hilāl, the possessor of knowledge and highness,
Requires him to obey the order.

وَإِنْ يَكُنْ فِرَاقَهَا قَدْ سَأَلَا فَالْهَيْثَمِيُّ خِلَافَهُ لَنْ يَحْظَلَا
If it is divorce that the father is asking for,
Then al-Haythamī does not prohibit the son’s disobedience.

وَسَيِّدِي جَسُّوسُ لَمَّا نَقَلَا كَلَامَهُ مَارَدَهُ بَلْ قَبَلَا
When Sayyidi Jassūs transcribed al-Haythamī’s words,
He did not refute them but rather accepted his opinion.”

وَإِنْ يَكُنْ أَصْلَ النِّكَاحِ حَظَلَا فَلَيْسَ لَازِمًا لَهُ أَنْ يَقْبَلَا
If it is marriage, in general, that they are prohibiting,
Then it is not necessary for him to accept that order.

THE RIGHTS OF PARENTS

بَابُ بِرِّهِمَا بَعْدَ الْمَوْتِ

BIRR AFTER THE PARENT'S DEATH

بِرُّهُمَا بَعْدَ الْمَمَاتِ بِالذُّعَا إِنْفَازِ عَهْدٍ مِنْهُمَا قَدْ وَقَعَا

Birr after their death is through supplication

And by fulfilling any promises that they had made.

صِلَّةُ أَزْحَامِهِمَا، وَوَضِلِ أَهْلَ مَوَدَّتِهِمَا مِنْ قَبْلِ

Renewing their family bonds and continuing

Old relationships with their close friends.

وَالْخُلْفُ فِي الْبُرُورِ بِالْجَدَّيْنِ هَلْ وَاجِبٌ أَمْ لَا عَلَى قَوْلَيْنِ

There is a difference of opinion about *birr* of the grandparents.

Is it *wajib* or not? There are two opinions about this.

بَابُ الْعُقُوقِ

DISRESPECT OF PARENTS

أَمَّا الْعُقُوقُ فَمُخَالَفَةُ الْآبِ فِيمَا الْخِلَافُ فِيهِ يُوجِبُ الْغَضَبَ

As for *uqūq*, it is differing with the parent

In that which would cause anger.

وَحَيْثُمَا الْخِلَافُ لَا يُثِيرُ سَخَطَهُ فَجُرْمُهُ صَغِيرٌ

If the differing does not cause

Anger, then the sin is a lesser one.

وَهُوَ مِنَ الْمُحَرَّمَاتِ الشَّائِعَةِ فِي بَدَنِ وَيَالِهِ مِنْ قَارَعَةٍ

This differing is from the prohibited matters that are inclusive

Of the entire body and what a calamity that disobedience is.

وَأِنْ تُرِذْ ذَاكَ الشُّيَاعَ يَنْجَلِي فَضْرَبُ الْيَدِي وَفِرَارُ الْأَرْجُلِ

If you want to have that inclusiveness made clear

Then it is hitting with the hand, running away with the feet

وَسَمْعُ الْأَذَانِ وَشَرْزُ الْأَعْيُنِ بُغْضُ الْقُلُوبِ، وَاعْتِرَاضُ الْأَلْسُنِ

listening with the ears, giving a hateful glance with the eyes,

Hating with the heart, and differing with the tongue.

وَاحْذَرُهُ فَهُوَ مِنَ الْآثَامِ الَّتِي لِشُؤْمِهَا سَرِيعَةُ الْعُقُوبَةِ

Beware of 'uquq for it is from the sins that,

Because of its severity, is quick to be punished.

وَفِي جُرَيْجٍ، وَالْفَتَى الَّذِي اعْتُقِلَ لِسَانُهُ رَقِيقَةً لِلْمُتَقَلِّ

In the stories of Jurayj and the young boy

Whose tongue was tied, is a lesson for the one who ponders.

إِخْذَرْ عَقَاقٍ إِنْ فِي عَقَاقٍ لِلدِّينِ وَالْدُّنْيَا مَعَ خَلَقٍ

Beware of 'Aqāq for in 'Aqāq,

Is what brings death to the dīn and the dunyā.

لَا يَدْخُلُ الْجَنَّةَ ذُو إِذْمَانٍ خَمْرٍ وَلَا عَقٌّ وَلَا مَنَانٍ

Paradise is not entered by one who is addicted to liquor,

A disobedient child, or one who reminds others of his
favors to them

وَجَا ذَهَابُ نُورٍ مَنْ بَتَّ ذَوِي وَدَّ أَيْهِ فِي حَدِيثِ نَبَوِي

The disappearance of light from the one who cuts off relations
with the

Friends of his father has been mentioned in a Prophetic
saying.

لَا تَحْقِرْ شَأْنَهُمَا لِمَا يَقَالُ تَسْبِيًا لَكَ بِأَمْرِ ذِي زَوَالٍ

Do not belittle their matter for what is said

That they have been a cause for you to come into this
world.

فَهُوَ وَإِنْ حَكَاهُ فِيهِ الْحَاكِي فَلَا صِغَارَ فِيهِ لِلشُّبَّانِكِ

For even if it was claimed by some,

There is no belittlement of the *shubbāk*.

كَفَّاكَ فِي شَأْنِهِمَا أَنْ أَمَرَا رَبُّ الْوَرَى مُصَرِّحًا أَنْ يُشْكِرَا

It should be enough for you, in regards to their matter,

That the Lord of Mankind has explicitly ordered us to
thank them.

كَفَّاكَ فِي تَعْظِيمِهِ حُضُّ الْعَلِيِّ عَلَيْهِ فِي كِتَابِهِ الْمُنَزَّلِ

It should be enough of a reason to glorify them that the Most

High Has urged us

To glorify them in His revealed Book.

كَفَّاكَ فِي إِحْرَامِ الْأُمِّ وَالْأَبِ مَا قَالَهُ اللَّهُ تَعَالَى وَالنَّبِيُّ

It should be enough for you, in regards to honoring the
mother and father,

What Allāh Exalted and the Prophet have said.

وَالْعَقُّ لَا يَنْفَعُهُ شَيْخٌ وَلَوْ بَلَغَ مَا بَلَغَ حَسَبًا رَوُوا

A *shaykh* will not benefit a disrespectful child even if the
shaykh

Has reached whatever spiritual station he has reached. This
is according to what the scholars have narrated.

لَا تَشْتِمَنَّ أَبَا امْرِئٍ فَيَشْتِمَا أَبَاكَ إِنَّ ذَاكَ ذَنْبٌ عَظِيمٌ

Do not curse the father of a man and have then that cause him
To curse your father, for that is a grand sin.

وَلَا تُؤْكَلُهُ عَلَى مُخَاصَمَةٍ وَفِي سِوَى الْإِرْضَاعِ لَا تَسْتَخْدِمُهُ

Do not make your father your representative in a legal dispute
And in other than nursing, do not employ either of your
parents.

وَعَقٌّ إِنْ حَبَسَهُ أَوْ حَلَفَهُ فِي حَقِّهِ أَوْ حَدَّهُ إِنْ قَذَفَهُ

A child is disobedient if he has his parents imprisoned, or has
them swear an oath
About a right that they owe him, or has the *hadd* punish-
ment incurred on them for *qadhif*.

نَعَمْ لَنَا تَحْلِيفُهُ إِذَا بِحَقٍّ وَلَدِهِ حَقٌّ لِغَيْرِهِ اعْتَلَقَ

Indeed, we make the parent swear if the right
Of his child involves the right of another person.

أَمَّا يَمِينٌ مُقْتَضَى وَجُوبِهَا مَا يَدَّعِي الْأَبُ فَشَأْنُهُ بِهَا

As for an oath, the incumbency of its fulfillment
Is based on what the father alleges, the matter is left up to
the father.

لَا تَتَّقَنَّ بِصَدَاقَةِ عُقُقٍ لِقَطْعِهِ مَنْ وَضَلَهُ مِنْكَ أَحَقُّ

Do not confide in the friendship of a disrespectful child
For he has cut off relations with someone who has more of
a right than you to a relationship.

THE RIGHTS OF PARENTS

وَلَمْ أَجِدْ كِتَابَ رَبِّي وَصَّى بِشُكْرِ غَيْرِ الْآبَوَيْنِ نَصًّا

I have not found that the Book of my Lord has explicitly given
an order to be
Thankful to other than the parents.

مَا جَاءَ فِي التَّوَرِّ

RESPECT OF PARENTS

فَضَّلَ كَوْنًا مَعَهُمَا الْهَادِيَ عَلَى كَوْنِكَ مَعَهُ وَكَفَى وَفَضَّلَا

The Guide ﷺ has given preference to the son's being with his
parents over
Being with him and that should be enough.

لِلْأَبْنِ خِدْمَتُهُمَا عَلَى الْجِهَادِ فِي حَزْبِهِ وَهُوَ الْبَصِيرُ بِالرَّشَادِ

And, for the son, the Prophet ﷺ has preferred serving the
parents over *jihād* with his troop
And he is the one with inner sight when giving guidance.

وَلِإِنَّ فِي قِصَّةِ أَصْحَابِ الرَّقِيمِ وَمَنْ بَدَارِ الْخُلْدِ رَافَقَ الْكَلِيمِ

Verily in the story of the Companions of the Cave,
The story of the one who, in the Abode of Eternity, will
accompany *al-Kalīm*...

وَالْعَقْقُ الَّذِي غَدَا أَبَاهُ بَرًّا فَسَعِدَا مَعًا لِلْإِبْرَارِ بُشْرُ

And in the story of the one who benefited his father in the
next life
(Thus making them both fortunate), are glad tidings to the
righteous ones.

فَضْلٌ فِي الْأُمِّ

THE MOTHER

بِرًّا بِأُمِّكَ كَمَا ابْنُ مَرْيَمَ كَانَ بِهَا بِرًّا إِلَّا تَنْدَمَا

Be a person of *birr* with your mother just as the Son of Maryam ۞

Was a person of *birr* with her. Do this so you will not be remorseful.

إِنْ أَمَرَتْكَ فَاتْتِمِرْ عَنْ عَجَلٍ وَازْدَجِرْ إِنْ نَهَتْ وَلَا تُرْطِلْ

If she gives you an order, then obey quickly

Refrain if she prohibits you from something and do not do "tarattul."

وَإِنْ دَعَتْكَ لَا تَصِحْ عَلَيْهَا فَجَنَّةُ الْخُلْدِ لَدَى رِجْلِهَا

If she calls you, then do not yell at her

For verily Paradise is at her feet.

خَاتِمَةٌ فِيمَا يُطَلَّبُ بِهِ وَالِدٌ وَزَوْجٌ وَنَحْوُهُمَا

EPILOGUE: WHAT IS REQUIRED OF
A PARENT, HUSBAND AND THE LIKE

وَيَا أَبَا أَعْنُ بُنْيَكَ عَلَى بِرِّكَ إِنَّ اللَّهَ جَلٌّ وَعَلَاءٌ

O Father, help your little son in fulfilling his rights to you

Verily Allāh Glorified and Exalted

قَالَ: (تَعَاوُنُوا) فَيَنْبَغِي لِمَنْ كَانَ لَهُ حَقٌّ عَلَى آخَرَ أَنْ

Has said, "Assist each other." So, it is appropriate for anyone

Who has a right over someone else to. . .

يُعِينُهُ عَلَيْهِ كَالْإِخْوَانِ وَالزَّوْجِ وَالسَّيِّدِ وَالْجِيرَانِ

Assist him in fulfilling it. This is applicable to those such as
brothers,

A husband, a master and neighbors.

وَرَحِمَ اللَّهُ أَبَا أَعَانَا عَلَى بُرُورِهِ إِنَّهُ أَتَانَا

And may Allāh have mercy on the father who assists his son
to fulfill

The rights he owes his parents. This has reached us
[through a ḥadīth].

وَالْحَمْدُ لِلَّهِ عَلَى التَّمَامِ وَمِنْهُ أَرْجُو أَحْسَنَ الْخِتَامِ

Praise be to Allāh for completion of this text

And from it I hope for the best of seals.

فَاللَّهُ رَبِّي وَنَبِيِّ النَّبِيِّ فَكَيْفَ لَا أَنَالُ كُلَّ مَطْلَبٍ

So Allāh ﷻ is my Lord and my prophet is the Prophet ﷺ.

So how can I not gain all that is sought?

الظَّفَرُ بِالْمُرَادِ
فِي الْبِرِّ بِالْأَبَاءِ وَالْأَجْدَادِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدًا لِمَنْ قَرَنَ بِالْإِيمَانِ الْإِحْسَانَ بِالْأَبَاءِ فِي الْقُرْآنِ
وَبِالنَّعِيمِ وَعَدَ الْأَبْرَارَ وَلَمْ تَكُنْ عِدَّتُهُ ضِمَارًا
صَلَّى وَسَلَّمَ عَلَى مَنْ قَالَا إِنَّ رِضَى إِلَهِنَا تَعَالَى
وَالسُّخْطَ مِنْهُ جَلَّ مَظْرُوفَانِ فِي الْمِثْلِ مِنْ وَالِدِي الْإِنْسَانِ
هَذَا وَلَمَّا كَانَ مَنْ دَلَّ عَلَى خَيْرٍ بِحَمْدِ اللَّهِ كَالَّذِ فَعَلَا
وَأَوْجَبَ الْبِرَّ عَلَى الْأَعْيَانِ بِالْجَمْعِ وَالسُّنَّةِ وَالْقُرْآنِ
أَرَدْتُ أَنْ أُزِشِدَ بَعْضَ النُّبَلَا إِذْ عَنْ حَقِيقَةِ الْبُرُورِ سَأَلَا
فَجِئْتُ فِي جَوَابِهِ بِرَجَزٍ وَافٍ بِمُعْظَمِ الْأَهَمِّ مُوجَزٍ
سَمَّيْتُهُ الظَّفَرَ بِالْمُرَادِ فِي الْبِرِّ بِالْأَبَاءِ وَالْأَجْدَادِ
وَإِنْ تَشَاءُ قُلْتَ فَلَاحَ الْمَمْرُوتَيْنِ وَاللَّهُ وَهَّابُ بِيرِ الْأَبْوَيْنِ

يَا سَائِلًا عَنْ بِرِّ وَالْدَيْكََا لَيْتَكَ يَا سَائِلُ مَعَ سَعْدَيْكََا
دُونَكَ تَخْرِيرَ الْجَوَابِ نَظْمًا حَيَّ عَلَى الْبُرُورِ يَا ابْنَ أُمَّا

باب البرور

حَقِيقَةُ الْبُرُورِ بِالْمَقَالِ وَالْقَلْبِ وَالْجَسَدِ وَالْأَمْوَالِ
فَالْقَوْلُ أَنْ تَقُولَ قَوْلًا لَيْنًا حَسَبًا فِي الذِّكْرِ جَا مُبِينًا
كَقَوْلِ عَبْدٍ ذِي جَنَاحَةٍ ذَلِيلِ بَيْنَ يَدَي سَيِّدِهِ الْفِظُ الْجَلِيلِ
فَانْصَحْهُمَا بِالذُّلِّ وَالْوَقَارِ فِي شَأْنِ ذِي الدَّارِ وَتِلْكَ الدَّارِ
عَلَّمَهُ مَا اخْتَجَّ لَهُ فِي الدِّينِ مِنْ فَرَضٍ أَوْ مَنْدُوبٍ أَوْ مَسْنُونِ
لَا تَرْفَعْ الصَّوْتَ عَلَيْهِمَا وَلَا تَدْعُهُمَا بِأَسْمَائِهِمَا بَلِ اجْعَلَا
مَكَانَهُ يَا وَالِدِي وَيَا أَبَه وَنَحْوَ ذَا مِنْ دَعْوَةٍ مُرْجَبَةٍ
وَطَلَبُ الرَّحْمَنِ يَرْحَمُهُمَا حَتْمٌ إِنْ اسْلَمَا وَإِلَّا حُرْمَا
وَفِي إِجَابَةِ نِدَاءِ الْوَالِدِ وَالْإِبْنِ يُتَّقِلُ قَالَ وَالِدِي
وَإِنْ أَبٌ يُنَادِي كَيْ يُكَلِّمَا خَفَّفَ الْإِبْنُ نَفْلَهُ وَسَلَّمَا
وَلْيُبْدِرِ الْأُمُّ بِتَسْيِيحٍ إِذَا نَادَتْهُ وَلْيُخَفِّفِ النَّفْلَ كَذَا
مَا لَمْ يَكُنْ أَصَمُّ أَعْمَى مِنْ دَعَا مِنْ وَالِدِي الْإِبْنِ وَإِلَّا قَطَعَا

فصل

وَإِنْ أَرَدْتَ مَا يَصِي بِالْجَسَدِ فَاجْتَنِبِ الْمَشْيَ أَمَامَ الْوَالِدِ

أَوْ بِإِزَائِهِ نَهَارًا، وَاتَّسَعُ ذَلِكَ لَيْلًا فَتَعَلَّمْ، وَاتَّبِعْ
أَطِيعُهُ فِي جَمِيعِ مَا بِهِ أَمْرٌ إِذَا خَلَا مِنْ حَظَرٍ وَمِنْ ضَرَرٍ
وَلَمْ يُخَالِفْ أَدَبًا كَمَا جَرَى فِي قِصَّةِ الصَّدِيقِ مَعَ خَيْرِ الْوَرَى
إِنْ أَمَرَا بِطَاعَةٍ وَجَبَتْ كَذَلِكَ مَا اتَّصَفَ بِالْكَرَاهَةِ
إِنْ نَهَيَا عَنْ مُسْتَحَبٍّ يُسْتَحَبُّ أَوْ يَجِبُ اجْتِنَابُ ذَلِكَ الْمُسْتَحَبِّ
رَوَاتِبُ الشُّنَنِ وَالرَّغِيْبَةُ لَيْسَ لَهُمْ فِي هَجْرِهِنَّ طَاعَةٌ
وَإِنْ تُجَالِسُهُ فَجَنِّبْ مَوْضِعًا أَحْسَنَ مِنْ مَوْضِعِهِ أَوْ أَرْفَعًا
لَا تَقْعُدْ إِنْ تَدْخُلُ عَلَيْهِ حَتَّى يَأْذَنَ لَا تَقُمْ إِذَا قَعَدْتَ
وَلَا تُسَافِرْ فِي مُبَاحٍ بَلْ وَلَا تَافِلَةٍ إِلَّا إِذَا مَا قَبْلًا
وَالْبِرُّ فِي الرُّحْلَةِ حُكْمُهُ بَدَا مُذْ فِيهِ شَيْخُنَا ابْنُ مُتَالِي شَدَا
لَا تَعْصِ وَالَّذِيكَ مَهْمَى مَنَعَا مِنْ الْخُرُوجِ لِلْكَفَّاءِ فَاَسْمَعَا
وَاعْصِيهِمَا فِي فَرَضِكَ الْعَيْنِي إِذَا لَمْ يَكُ فِي الْبَلَدِ مَنْ يَعْلَمُ ذَا
نَسَبُ ذَا فِي الرُّوضِ لَابْنِ نَاجِي شَارِحِ الْأَخْضَرِيِّ ذِي الْإِبْلَاجِ

فصل

قَالَ أَبُو الْحَسَنِ يُعْطِيَانِ مِ الْمَالِ مَا إِلَيْهِ يَحْتَاجَانِ
وَلَا يَذَرُهُمَا يَضِيعَانِ وَلَمْ يَزِدْ عَلَى ذَا حَيْثُ بِالْمَالِ أَلَمْ
وَالْبِرُّ فِي الْإِنْفَاقِ حَيْثُ أَعْسَرَا مِمَّا بَدَا طَالِعَ لَهُ الْمَيْسَرَا
بِرُّهُمَا بِالْقَلْبِ مِمَّا فَرَضَا فَاحْذَرِ مَنْ أَنْ تَبْغُضَ أَوْ تَغْتَرِضَا

باب التنازع

الشَّيْخُ الْأَجْهُورِيُّ قَالَ بَعْدَ مَا نَظَرَ سَاقَ بَعْضِ أَهْلِ الْعِلْمِ مَا
يُفِيدُ أَنْ تُقَدَّمَ الْأُمُّ عَلَى الْأَبِ إِذَا مَا اقْتَضَى فِي ابْنِ عَمَلٍ
وَمَالِكُ أَمَرَ مَنْ تَجَادَبَاهُ أَنْ لَا يَعُوقَ الْأُمُّ، وَلِيُطِغَ أَبَاهُ
وَاللَّيْثُ قَالَ إِنَّهَا تُقَدَّمُ وَبِالْأَحَادِيثِ الصَّحَاحِ يَدْعَمُ

فَضْلٌ فِي أَبِيهِمَا أَغْظَمَ حَقٌّ

لِرِقَّةِ الْأُمِّ وَمَا لَقِيَتْ مِنْ شُقَّةٍ فِي الْحَمْلِ وَالتَّرْبِيَةِ
وَضَعْفِ النِّسَاءِ تَفُوقُ لِلْأَبَا فِيمَا مِنَ الْبُرُورِ كَانَ نُدْبَا
لِذَاكَ قَدْ وَرَدَ عَنْ خَيْرِ الْوَرَى إِلَى ثَلَاثِ أَمْرَهَا مُكْرَرَا
وَالْحَسَنُ الْبَصْرِيُّ هِيَ أَغْظَمُ حَقًّا وَحَقُّ الْأَبِ مِنْهَا أَلْزَمُ

بَابٌ فِي طَاعَتِهِمَا فِي النِّكَاحِ

وَالْبِرُّ فِي النِّكَاحِ حُكْمُهُ انْجَلَى مُذْ قَالَ أَحْمَدُ إِمَامُ الْفَضْلَا
إِنْ أَمَرَ الْوَالِدُ مَنْ قَدْ نَجَلَا بِتَرْكِ تَزْوِيجِ سُلَيْمَى مَثَلَا
فَابْنُ هِلَالٍ ذُو الْعُلُومِ وَالْعُلَى يُلْزِمُهُ لِلْأَمْرِ أَنْ يَمْتَثِلَا
وَإِنْ يَكُنْ فِرَاقُهَا قَدْ سَأَلَا فَالْهَيْثُمِيُّ خِلَافُهُ لَنْ يَحْظَلَا
وَسَيِّدِي جَسُوسٌ لَمَّا نَقَلَا كَلَامُهُ مَارِدُهُ بَلْ قَبَلَا
وَإِنْ يَكُنْ أَصْلُ النِّكَاحِ حَظَلَا فَلَيْسَ لِأَزْمَالِهِ أَنْ يَقْبَلَا

بَابُ بَرُّهُمَا بَعْدَ الْمَوْتِ

بِرُّهُمَا بَعْدَ الْمَمَاتِ بِالذَّعَا إِنْفَازِ عَهْدٍ مِنْهُمَا قَدْ وَقَعَا
صِلَةُ أَرْحَامِهِمَا، وَوَضِلِ أَهْلٍ مَوَدَّتِهِمَا مِنْ قَبْلِ
وَالْخُلْفُ فِي الْبُرُورِ بِالْجَدَّيْنِ هَلْ وَاجِبٌ أَمْ لَا عَلَى قَوْلَيْنِ

بَابُ الْعُقُوقِ

أَمَّا الْعُقُوقُ فَمُخَالَفَةُ الْآبِ فِيمَا الْخِلَافُ فِيهِ يُوجِبُ الْغَضَبَ
وَحَيْثُمَا الْخِلَافُ لَا يُثِيرُ سَخَطُهُ فَجُرْمُهُ صَغِيرُ
وَهُوَ مِنَ الْمُحَرَّمَاتِ الشَّائِعَةِ فِي بَدَنِ وَيَالَهُ مِنْ قَارِعَةٍ
وَإِنْ تُرِدْ ذَلِكَ الشُّيَاعَ يَنْجَلِي فَضَرْبُ الْأَيْدِي وَفِرَارُ الْأَرْجُلِ
وَسَمْعُ الْأَذَانِ وَشَرْزُ الْأَعْيُنِ بُغْضُ الْقُلُوبِ وَاعْتِرَاضُ الْأَلْسُنِ
وَإِحْذَرُهُ فَهُوَ مِنَ الْآثَامِ الَّتِي لِشُؤْمِهَا سَرِيعَةُ الْعُقُوبَةِ
وَفِي جُرَيْجٍ، وَالْفَتَى الَّذِي اعْتُقِلَ لِسَانُهُ رَقِيقَةٌ لِلْمُمْتَقِلِ
إِحْذَرْ عَقَاقٍ إِنْ فِي عَقَاقٍ لِلدِّينِ وَالْدُّنْيَا مَعَ حَلَاقٍ
لَا يَدْخُلُ الْجَنَّةَ ذُو إِدْمَانٍ حَمِيرٍ وَلَا عَقٍّ وَلَا مَنَانٍ
وَجَا ذَهَابُ نُورٍ مَنْ بَتَّ ذَوِي وَدَّ أَبْيَهُ فِي حَدِيثِ نَبَوِي
لَا تَحْتَقِرْ شَأْنَهُمَا لِمَا يُقَالُ تَسْبِيًّا لَكَ بِأَمْرِ ذِي زَوَالٍ
فَهُوَ وَإِنْ حَكَاهُ فِيهِ الْحَاكِي فَلَا صِغَارَ فِيهِ لِلشُّبَّانِكِ

كَفَّاكَ فِي شَأْنِهِمَا أَنْ أَمَرَا رَبُّ الْوَرَى مُصَرِّحًا أَنْ يُشْكِرَا
كَفَّاكَ فِي تَعْظِيمِهِ حُضُّ الْعَلِيِّ عَلَيْهِ فِي كِتَابِهِ الْمُنَزَّلِ
كَفَّاكَ فِي إِكْرَامِ الْأُمِّ وَالْأَبِ مَا قَالَهُ اللَّهُ تَعَالَى وَالنَّبِيِّ
وَالْعَقُّ لَا يَنْفَعُهُ شَيْخٌ وَلَوْ لَا تَشْتُمَنْ أَبَا امْرِئٍ فَيَشْتُمَا
وَلَا تَوَكَّلْهُ عَلَى مُخَاصَمَةٍ وَفِي سَوَى الْإِزْضَاعِ لَا تَسْتَخْدِمُهُ
وَعَقُّ إِنْ حَبَسَهُ أَوْ حَلَفَهُ فِي حَقِّهِ أَوْ حَدَّهُ إِنْ قَذَفَهُ
نَعَمْ لَنَا تَخْلِيفُهُ إِذَا بِحَقِّ وَلَدِهِ حَقٌّ لِغَيْرِهِ اعْتَلَقَ
أَمَّا يَمِينٌ مُقْتَضِي وَجُوبِهَا مَا يَدْعِي الْأَبُ فَشَأْنُهُ بِهَا
لَا تَتَّقَنَّ بِصَدَاقَةِ عُقُقٍ لِقَطْعِهِ مَنْ وَضَلَهُ مِنْكَ أَحَقُّ
وَلَمْ أَجِدْ كِتَابَ رَبِّي وَصَى بِشُكْرِ غَيْرِ الْأَبَوَيْنِ نَصًّا

مَا جَاءَ فِي الْبُرُورِ

فَضَّلَ كَوْنًا مَعَهُمَا الْهَادِي عَلَى كَوْنِكَ مَعَهُ وَكَفَى وَفَضَّلَا
لِلْأَبْنِ خِدْمَتَهُمَا عَلَى الْجِهَادِ فِي حَزْبِهِ وَهُوَ الْبَصِيرُ بِالرَّشَادِ
وَإِنْ فِي قِصَّةِ أَصْحَابِ الرَّقِيمِ وَمَنْ بَدَارِ الْخُلْدِ رَافِقُ الْكَلِيمِ
وَالْعُقُقُ الَّذِي غَدَا أَبَاهُ بَرٌّ فَسَعِدَا مَعًا لِلْإِبْرَارِ بُشْرُ

فَضْلٌ فِي الْأُمِّ

بِرًّا بِأُمِّكَ كَمَا ابْنُ مَرْيَمَ كَانَ بِهَا بِرًّا لِّئَلَّا تُتَدَمَّأَ
إِنْ أَمَرْتِكَ فَاتَّعِمْزْ عَنْ عَجَلٍ وَازْدَجِرْ إِنْ نَهَتْ وَلَا تُرْطَلِ
وَإِنْ دَعَاكَ لَا تَصِحْ عَلَيْهَا فَجَنَّةُ الْخُلْدِ لَدَى رِجْلَيْهَا

خَاتِمَةٌ فِيمَا يُطَلَّبُ بِهِ وَالِدٌ وَزَوْجٌ وَنَحْوُهُمَا

وَيَا أَبَا أَعْنُ بُنَيْكَ عَلَى بِرِّكَ إِنْ اللَّهَ جَلَّ وَعَلَا
قَالَ: (تَعَاوُنُوا) فَيَنْبَغِي لِمَنْ كَانَ لَهُ حَقٌّ عَلَى آخَرٍ أَنْ
يُعِينَهُ عَلَيْهِ كَالِإِخْوَانِ وَالزَّوْجِ وَالسَّيِّدِ وَالْجِيرَانِ
وَرَحِمَ اللَّهُ أَبَا أَعَانَا عَلَى بُرُورِهِ إِنَّهُ أَتَانَا
وَالْحَمْدُ لِلَّهِ عَلَى التَّمَامِ وَمِنْهُ أَرْجُو أَحْسَنَ الْخِتَامِ
فَاللَّهُ رَبِّي وَنَبِيِّ النَّبِيِّ فَكَيْفَ لَا أَنَالُ كُلَّ مَطْلَبِ

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THE RIGHTS OF PARENTS

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*In the Qur'an, Allah ﷻ says,
"And your Lord has decreed
that you worship none other than Him and that
you be dutiful towards your parents."*

Respecting one's parents and fulfilling their rights is a universal teaching that is common to all faiths and cultures. Modern living has distanced people from their traditional social structures causing an increase in parental disrespect. The Messenger of God, Prophet Muhammad ﷺ said that at the end of times,

"There will be much disrespect towards parents."

The teachings of Islam can serve as a means to restore the parent-child relationship to its proper balance. There are a number of Islamic writings on this topic; however few are as concise, practical and applicable to our modern lifestyles as this masterpiece.

SHAYKH MUHAMMAD MAWLŪD (d. 1905) was one of the greatest scholars from the land of Chinguett, more commonly known as Mauritania. He is considered to be a *mujaddid*, or 'reviver of the faith.' He mastered all the sciences of Islam and was famous for his knowledge and piety. The tenets of Islam are to be practiced by scholars and non-scholars alike and that knowledge must be accessible to everyone. Shaykh Muhammad Mawlūd mastered the ability to transfer immense amounts of much needed knowledge to the masses by means of simple texts such as this text on the Rights of Parents.

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